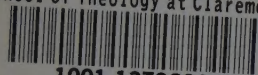


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BIBLE READINGS

DELIVERED IN

SAN FRANCISCO AND OAKLAND,

BY

D. L. MOODY,

AND

SELECTIONS FROM HIS SERMONS.

WITH AN INTRODUCTION

BY

REV. J. C. SIMMONS.

"Great Peace have they which love thy Law."—Psalm 119 : 165.

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SCHOOL OF THEOLOGY AT CLAREMONT California

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INTRODUCTION.

On the 10th of last November Messrs. D. L. MOODY and IRA D. SANKEY arrived in San Francisco, and two days thereafter commenced their labors in the First Congregational Church.

The first Sabbath of their work the large Church was not sufficient to hold the crowds that came to hear them, and an "overflow" meeting was held in Calvary Church.

On the following Tuesday to Friday they held meetings in Oakland in the First Presbyterian Church, at 3 o'clock P. M., and at 7.30 P. M. in San Francisco.

On the next Sabbath Mr. Moody preached to women only at 3 P. M., and to men only at 7.30.

That week, meetings were held as before in Oakland and San Francisco. The meetings in Oakland were held in the First Congregational Church.

At a meeting of the ministers of San Francisco and Oakland it was determined to call together in the latter city a convention of Christian workers of the whole Pacific Coast, for the practical discussion of important topics pertaining to methods of work and worship.

This Convention, largely attended, was held December 14th, 15th, and 16th, and much good resulted from it.

After the Convention Mr. Moody held meetings in the Howard Street Methodist Episcopal Church at 7.30, and in the Howard Presbyterian Church on Mission Street at 8 P.M.

On December 31st an all-day meeting was held in the Howard Presbyterian Church from 10 A.M. to 12 M., from 3 to 5 P.M., and from 8 to 12 P.M. This last was a watch-night meeting.

Daily prayer meetings were held in the Tabernacle Presbyterian Church, on Tyler Street, from 12 to 1 P.M., from January 4th for two weeks.

January 5th and 12th, Believers' meetings were held in the Howard Presbyterian Church.

Mr. M. L. HALLENBECK accompanied Messrs. Moody and Sankey to this Coast, and Mr. THOMAS K. CREE and Mr. and Mrs. G. C. STEBBINS came during the progress of the meetings to assist them; the latter two being sweet singers in Israel.

January 19th, Mrs. Stebbins held her first meeting with the ladies in the Howard Presbyterian Church.

January 18th, 19th, 20th, and 21st, Mr. Moody preached in Platt's Hall, which each day was filled to its utmost capacity by the business men of the city. An "unction from the Holy One" seemed to rest peculiarly upon him while he delivered his messages to these men.

January 17th, the noon-day meetings were transferred to the Young Men's Christian Association Hall on Sutter Street.

During this week Mr. Moody preached four evenings at the Mission, in the Howard Street Presbyterian Church, and the following Sabbath he preached at the Tabernacle on Tyler Street—and on January 25th he began his Bible Readings at 3 P.M. in this church.

For two weeks he preached in the Howard Presbyterian Church on Mission Street, at 7.30 P.M.

February 6th, he transferred his Bible Readings to the Central M. E. Church on Mission Street, and on the 22nd to the First Baptist Church on Eddy Street.

Thursday, February 17th, was observed all over the coast as a day of fasting, humiliation and prayer. From 11 A.M. to 1 P.M. of this day a union prayer meeting was held in the Tabernacle, and services were held in all the churches at 7.30 P.M.

Mrs. Stebbins held a meeting with the ladies in the First Congregational Church, February 21st.

From February 13th to March 6th, Mr. Moody spent his evenings and Sabbaths in Oakland.

Tuesday, March 8th, to March 18th, Bible Readings in the First Congregational Church, and preaching at 7.30 P.M. in Calvary Church.

From this brief notice of the labors of these men, it will be seen how earnest was their work among us. God wonderfully owned

and blessed their labors. Hundreds of precious souls were brought to Christ, and the Church and Ministry were greatly quickened. More than two thousand have already united with the evangelical churches in San Francisco and vicinity.

PREFACE.

God never repeats Himself. He has never created any two things just alike; and as it is in nature, so do we believe it is in grace.

The old men who have passed away in the life-time of some of us often sighed for the thrilling scenes of the great revival that swept over the United States in the last decade of the eighteenth century: when men were thrown violently to the ground by some invisible power; when many suffered with the "jerks," and others lay insensible for hours, and then rose shouting deliverance from sin.

They longed to hear once more the thunderings of Sinai, and the terrors of the law, as preached by the ministers of that day. But if we carefully study God's plans as manifest in his dealings with men, we will find that "A thousand ways hath Providence to bring believers home."

While the thunders of Sinai may have been needed at one time to arouse men to a sense of their sins, ministers of the present age find that the preaching of the *love* of God to men now has more power to melt stubborn hearts than anything else. They find that *God's word* is quick and powerful—sharper than any "two-edged sword." And those are the wisest men who preach the word the most—who faithfully tell men what God says. We know of no more solemn charge than that of Paul to Timothy, when writing to him his last epistle: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the word." We have felt that nothing was more needed among the people, and even among church-members, than a thorough awakening on the subject of Bible study.

When Mr. Moody began his Bible Readings in San Francisco our heart rejoiced ; and as these Readings progressed, and we saw what an interest was taken in them, we were convinced that he had struck the right chord ; and at once a desire took possession of us to give them to the people in a more permanent form, and to send them abroad to others who had not heard them.

Whatever good Mr. Moody may have done for the cause of Christ, we believe these Bible Readings to have been his crowning effort, which will result in more permanent good than any thing else ; and we believe that when the revelations of eternity shall be made, Mr. Moody and the thousands who shall be blessed through the agency of this little volume will thank us for giving these Readings to the people of the Pacific Coast.

We cannot hold Mr. Moody responsible for the exact language found in this book, but having availed ourselves of the best and most faithful reports of these Readings as they were taken at the time, we believe they will be found a faithful reflex of his mind and heart.

J. C. SIMMONS.

SAN FRANCISCO, March 21st, 1881.

BIBLE READINGS.

TUESDAY, JANUARY 25.

MR. MOODY'S FIRST BIBLE READING.

MR. MOODY commenced his new series of meetings, which he calls "Bible Readings," at the Tabernacle, this afternoon. When he rose to begin his address, he said: "How many of you have brought your Bibles with you? Hold them up." Hundreds did so, all over the house.

That is the best sight I have seen in San Francisco. If I can only get you to love the Bible, I shall be well paid for coming here. My advice to you all, especially to the young converts, is to get a good Bible at once, and take it with you wherever you go; especially take it to church with you. We have, now-a-days, many prayer meetings, but very few Bible readings. Prayer is right, but it is not the only thing. When I pray, I talk to God; but when I read the Bible,

GOD TALKS TO ME.

There are many people who say that they believe in the New Testament, but not in the Old Testament. But the two are woven together, and you cannot understand the one without the other. Let me show you this, by quoting some passages. When our Saviour was in the wilderness, Satan tempted him, (see Matt. iv: 3-11) and how did he meet the tempter? By quotations from the Old Testament. He said: "It is written." He referred to Deut. viii: 3, Deut. vi: 16, and Deut. x: 20. Three times the tempter assailed him, and three times he drew the sword of the Spirit and vanquished him. The trouble with us is, that we are

not familiar with the Bible ; we turn to our feelings and experiences when we are tempted. But Satan does n't care for them. He is afraid of the Word, however, for he knows that it is from God. It is a remarkable fact that the very things in the Old Testament that men cavil at most, are those which Jesus

ENDORSED IN THE NEW.

Take the Deluge, for instance. If you don't believe it, Jesus did, as you can learn by reading Luke xvi: 26, 27. He also believed in the destruction of Sodom and Gomorrah, as you can see by turning to Luke xvii: 28-32. We have in the Book of Numbers the story of the brazen serpent. Many say it is absurd ; but Christ did not think so. In his interview with Nicodemus he used it as a symbol of himself and his crucifixion, (see John iii: 14). So the manna is referred to by this same Great Teacher, in John xv: 47.

ANOTHER STRANGE STORY

Is that of Jonah and the whale. Men say a whale could not swallow a man. But the Bible says that "God prepared a great fish to swallow up Jonah." (Jonah ii: 17.) If God prepared a fish on purpose, He prepared one adapted to the purpose. A conceited scientist once said in regard to Baalam's ass: "I can prove from the structure of the mouth that it is impossible for an ass to speak." The reply was: "You make an ass, and I will make it speak." If God could do the one, he could the other. But to return to Jonah. Our Saviour not only believed the story, but referred to it as a type of his own resurrection. (See Matt. xii: 38-41.) The Old Testament was all the Bible that they had in our Saviour's time, and what he thought of it we learn by reading Luke xxiv: 44. By the Law, the Prophets, and the Psalms, the Jews understood the whole of the Old Testament, and Christ claimed that there was a great deal written in it concerning Him. If we reject all that is supernatural we must reject the whole Bible, for there is something supernatural related in every one of its sixty-six books.

A GOOD DIVISION

of the Bible is into five parts, viz: History, Types, Prophecies, Miracles and Parables. It is well to study it according to this

arrangement of Topics. So doing, we will have a key to many things that would otherwise be obscure. But a better key is the one word, "Christ." Look carefully everywhere in it for Him, and you will not fail to find Him. Many people find nothing in the Bible, because they don't seek for or expect to find anything. I don't understand all that is in the Bible, and that's just why I like it and why I think that it is from God. But I understand some things that I did not understand a year ago. I am all the time finding

SOMETHING NEW.

If I am eating a fish, I don't throw it away because I find bones in it. I just leave the bones ; and so I do with the hard things in the Bible. I don't worry about them. I just leave them. I want you to turn now to Deut. xxix : 29. You read there that the secret things belong to God. I am glad of it. I can wait. It is pleasant to know that there are heights yet to be climbed. Read also Ps. xxv : 14 : "The secret of the Lord is with them that fear him," and John vii : 17 : "If any man shall do His will, he shall know of the doctrine." A man once told me he didn't believe in the Bible ; that it was all foolishness to him. I replied that he did, and I could prove it to him. The Bible and he agreed exactly. I read to him I Cor. ii : 14 : "The natural man receiveth not the things of God, for they are foolishness to him." God, you see, says just as you do, that you can't understand these things, and you never will until you are born of the Spirit.

WEDNESDAY, JAN. 26.

THE BIBLE AND CHRISTIAN LIFE.

Mr. Moody said that he wanted to present Bible reading to-day under three heads. First, its influence in quickening and strengthening the Christian life ; second, how to study the Bible ; and, third, how to mark the Bible. On the first topic the first passage quoted was Joshua i : 8 : "The book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night," etc. We don't get much by merely reading the Bible. We must study it. We must meditate upon it. Some

people have to put a mark in their Bibles to remember where they left off. Such reading won't do much good. Better

READ LESS AND STUDY MORE

what you read. When the church is cold it don't care much about the Bible. But when Christian hearts are warm they love it, and hunger for it. Study the Bible and it will kindle the heart. In the eighth chapter of Nehemiah we have an account of a great revival of religion. Some people don't believe in revivals, but the Bible is full of them. We are told that when the captives returned from Babylon, Ezra held a Bible reading in Jerusalem. The people stood in the street from early morning until noon; not only the men, but the women and children too; all who were old enough to understand. It is said that "the ears of all the people were attentive." They bent forward to listen. They tried to catch every word. Oh! how pleasant it is to speak or read when people are so hungry for the word.

In the eighth verse we are told that they all answered "Amen." They gave audible assent to what they heard. They were good Methodists, shouting Amen to the reading. Then they fell on their faces. (v. 6.) That is the right position to take when God speaks to us. The patriarchs used to bow before Jehovah when He came, with their faces to the earth. We ought to listen reverently and humbly. In the eighth verse it is said that Ezra and his assistants "read in the book of the law of God distinctly and gave the sense, and caused them to understand the reading." That is the right kind of preaching—to present God's word so clearly and explain it so fully that everybody can understand it. In the ninth verse we are told that the people wept. But Ezra told them to go home and rejoice—to eat the fat and drink the sweet, and send portions to them for whom nothing is provided, for the joy of the Lord is your strength. They were to feast upon the blood. This would not only give them joy and strength, but make them liberal, charitable. We are to study God's word

NOT FOR OURSELVES ONLY,

but in order to have truth to communicate to others for their comfort—to feed those who are spiritually hungry, but have less time

than we to search the Scriptures. In the thirteenth verse we are told of an inquiry meeting; they came to Ezra to understand more fully the words of the law. In Jeremiah xv: 16 we are told that the prophet ate the word, and it was the joy and rejoicing of his heart. So we should feast upon it. In Jeremiah xx: 9 the word is represented as a fire, shut up in the bones. He tried to stop talking about it when men derided, but it would burn within and blaze out in spite of him. A man who really knows Christ must tell of Christ. Let us study the Bible, and with it we can meet all classes, and give to each the truth that he needs. And the fire by which we melt others will keep up a steady glow in our own hearts. In the 119th Psalm, verse 11, we read: "Thy word have I hid in my heart that I might not sin against Thee." Here we see

WHAT A SAFEGUARD

the Bible is. This verse tells, as some one has said, "of a good thing in a good place, and for a good purpose." Bibles in our homes, elegantly bound, do no good unless we study them. We must hide the truth in our hearts, and if we do so it will not fail to flow from our lips. In Jeremiah xxiii: 29 the word is called a fire and a hammer. We find cold hard hearts all around us. But by this holy word we can melt and break them. Mere religious emotion is like a fire of shavings. It blazes a moment and is gone. But here we have the fuel for a steady fire to warm our own hearts, and light up the paths of others. A soldier during the war on a weary march was offered a glass of beer, to strengthen him. "No," said he, and taking his Bible from his bosom added, "This is all the stimulant I want."

HOW TO STUDY THE BIBLE.

But I am to speak in the second place of how to study the Bible. I don't read right through. You might as well read a dictionary in that way. I read topically. I take a subject, and with the help of a concordance and a Bible text-book I trace that subject all through. Take love, for instance. Hunt up all the passages that tell about it, and you will get full of it. Yes, your heart will overflow, and then you will not only be happy yourself, but want to try to make others happy. Next, take in the same

way joy, peace, the grace of God, Heaven, justification, the work of the Spirit, sanctification, etc.

LET THE BIBLE EXPLAIN ITSELF.

Compare passage with passage, spiritual things with spiritual. Another way is to take a book at a time. I never made a thorough study of the Book of Genesis. I found in it the beginnings of things, and was interested in noting down the most remarkable of these beginnings. I found that there were nine of them, viz: Heaven and earth, the human race, marriage, the Sabbath, sin and death, sacrifices, covenants and promises, nations and tongues, the Hebrew race. Another way is to take a Bible character and study it. Many of these characters are types of Christ—Joseph, for instance. Like Christ he was stripped, sold, falsely accused, unjustly punished, forsaken by his friends, yet raised up and exalted to a high position. Abraham was a representative of faith, Isaac of sonship; Jacob was a pilgrim, Joseph suffered and then was glorified. So here is an allegory, in these four lives, of the Christian life, beginning with faith and ending with glory. Get Bibles with wide margins, and write in them every interesting exposition that you hear. I have not time to talk about marking Bibles to-day, but will take up that head to-morrow, and I want you all to bring your Bibles and pencils.

THURSDAY, JAN. 27.

HOW TO MARK THE BIBLE.

Mr. Moody began by asking if all present had their Bibles with them, and finding a minister on the platform without any, he promptly lent him one of his, but admonished him to bring his own next time. He urged all to take their Bibles to church with them, and find the text and mark it. By so doing they would be sure to remember it. He then went on to show how to mark the Bible. He read, first, a part of the 6th chapter of Exodus. He paused at the 6th and 7th verses, and said: Mark the four "I wills" in these verses. The Egyptians mocked when Moses proposed to deliver

the Hebrews ; but God had said " I will " ; God was with him and he could not fail. Let every timid Christian feast upon these

" I WILL, "

and be strong. He next read the 1st chapter of Joshua, and called attention to the fact that he (Joshua) is told four times to be of good courage. Mark those passages, and read them until they fire your soul. If we expect God to use us, we must be courageous. But we can get true courage only from his word. He then turned to the 32d chapter of Isaiah, and called on his hearers to mark four things that God promises to do in the 2d verse : Hide us, cover us, refresh us as rivers of water in a dry place, and give us rest as when one sits under the shadow of a rock. In Isaiah ii : 10, mark five precious things : " I am with thee, " " I am thy God, " " I will strengthen thee, " " I will help thee, " " I will uphold thee. " Well may He say : " Fear not, " to one to whom such assurances are given. Mark in the 13th verse, and also in the 9th verse of the next chapter, He says : " I will hold thine hand. " In the 16th verse of the 42d chapter, note the five things that God promises to do, viz : Bring the blind into a new way ; lead them ; make darkness light before them ; make the crooked straight, and not forsake them. Think over these promises, and you will want to go and tell somebody else about them. The spirit of the Gospel is get and give.

Turn now to the 1st Psalm. See how the progress of a man in sin is pictured in the first verse : He walketh in the counsel of the ungodly ; then standeth in the way of sinners ; then gives up all that is good, and sits down in the seat of the scorner. We are not to associate familiarly with the wicked in the hope of saving them. Now let us turn to the 91st Psalm. In the 14th, 15th and 16th verses,

MARK THREE THINGS

that we are to do : Set our love upon Him, know His name, and call upon Him. And then He promises eight things : To deliver us, to set us on high, to answer us, to be with us in trouble, to deliver us again, to honor us, to satisfy us, and to save us. In the 102d Psalm, 6th and 7th verses, David compares himself to a pelican, an owl and a sparrow. Why ? The pelican carries its

food with it wherever it goes. So does the Christian who studies his Bible. The owl keeps its eyes open and is watchful, and so we ought to be. The sparrow not only watches, but watches alone, and this a Christian ought to be willing to do. Let each of us stand for God, as if there was no other Christian in the world. That is a grand statement in the 103d Psalm, verses 34 and 35. Mark the five words: Forgiveth, healeth, redeemeth, crowneth, satisfieth. We couldn't get any higher than that if we had Jacob's ladder and knew how to climb it. All kings are not satisfied. But we shall be satisfied after we are crowned. Turn now to the 105th Psalm, and mark in the very first verse three things,

PRAISE, PRAYER AND PREACHING.

"Give thanks unto the Lord ; call upon His name ; make known his deeds." Oh ! it is wonderful how much we find in the Bible when we study it right. But we must study it, not in the blue light of Presbyterianism, or in the red light of Methodism, or in the violet light of Episcopacy, but in the pure white light that shines from the cross. My prayer is that there may be awakened in this city a great hungering for the word of God.

FRIDAY, JAN. 28.

THE PSALMS AND JOB.

Mr. Moody resumed his Bible readings by calling attention to the 119th Psalm. In it are 176 verses, and in 174 of them the word of God is spoken of under its various names of statutes, precepts, judgments, testimonies, etc. The quickening power of the word is spoken of nine times : in verses 25, 37, 40, 50, 88, 93, 103, 155, and 154.

CONFESSION

is the theme in verses 46, 51, and 54. There were mockers in those days as in these. But the Psalmist did not fear them. He would speak of God's testimonies before Kings, and not be ashamed (v. 46.) Though the proud derided, he would not refrain, (v. 51) and he would even make God's statutes his song of rejoicing (v. 54). This idea of singing or chanting the law is as

old as the days of Moses. When he was one hundred and twenty years old and about to die, he wrote a song, and taught it to the children of Israel. (See Deut. xxxi: 22.) This song is recorded in the 32nd chapter of Deuteronomy. The 72nd verse of the 119th Psalm is a good one for California. It declares that God's law is better than "thousands of gold and silver." How few believe that on this coast! The passage in verses 126 and 127 is also appropriate. "It is time for Thee, Lord, to work, for they have made void Thy Law," etc. God is working mightily in this city. Notice now the 165th verse of this same 119th Psalm—"Great peace have they that love Thy law, and nothing shall offend them." This is for the Christians who are always taking offense at something. The trouble is that they won't study their Bibles; if they did, they would learn that offenses must come. The marginal reading here is: "They shall have no stumbling blocks." These marginal readings are often a great help. Let us look at a few of them. In the 105th Psalm, 43rd verse, for "gladness" the margin has "singing"; In Proverbs xxix: 25, for "safe" the margin has "shall be set on high"; in Job xix: 26, instead of "In my flesh I shall see God," the

MARGINAL READING

is, "out of my flesh"; in Isaiah xxvi: 4, for the words "Jehovah is everlasting strength," the marginal reading is "the rock of ages." In the eighth chapter of the Prophecy of Amos, the words "thus saith the Lord," occur forty times.

It is interesting to go over these chapters and note what the Lord says. I used to be troubled by the statement in Matthew xxiv: 34—"This generation shall not pass until all these things be fulfilled"—but I learned from Dean Alford that "nation" would be a better rendering of the word translated "generation," and thus all was clear. The nation is the Jews. They have not passed: they continue as a distinct people, and will until the prophecies are fulfilled. It is important to get all the light we can from those familiar with the original languages of the Bible. But we should never reject anything because we cannot understand it; what is dark to us to-day may become clear to-morrow. And now I want to call your attention to two excellent passages to write on a fly-

leaf of a Bible, or over your autograph, if anybody asks you for it. The first is Prov. vi: 22: "When thou goest it shall lead thee, when thou sleepest it shall keep thee, and when thou awakest it shall talk with thee." The other is in Numbers vi: 24-26: "The Lord bless thee and keep thee," etc. A man in England gave me this

ANALYSIS OF THE BOOK OF JOB.

First, Job a perfect man, but untried; second, tried by adversity, yet faithful; third, the wisdom of this world comes in the persons of his three friends, who got up a grand discussion; but they forgot the grace of God, and the argument did Job no good. It vexed him more than his boils and his scolding wife. Fourth, the Daysman introduced by Elihu; fifth, God speaks to Job, and then the Patriarch stops arguing, and lays his hand upon his mouth; sixth, Job learns his lesson; seventh, Job is restored and doubly blessed. Job has been a different book to me ever since that analysis. Some one asked why Job received double of everything that he had lost, but his children; and the answer was, the children who died were not lost—they were only taken to where he should meet them again. It would be interesting to analyze the Ecclesiastics as we did Job. The key-note of that book is vanity. And see how many things are called vanity in it: Worldly pleasure, worldly possessions, worldly ambitions, worldly amusements, worldly labor, worldly riches, worldly thoughts, wisdom, beauty, mirth, children, anxiety, best estate, etc. In closing, Mr. Moody said: The true Christian loves the Word. You cannot interest him in anything else, as you cannot tempt birds with sawdust instead of crumbs of bread. Some popular preachers, when the people ask for bread, give them a stone—a lecture on geology, or something of the sort for a gospel sermon. An artificial bee was made so skillfully that when put with other bees it could not be distinguished from them. But when honey was brought, it was easy to tell which were genuine and which was counterfeit. The Bible is dull and uninteresting until we are born of the Spirit. Artificial flowers have no perfume, and there are a good many Christians like them. They do not feed on the Word, and hence its fragrance is not in their speech and their lives.

SUNDAY, JAN. 30.

PROPHECIES FULFILLED.

Mr. Moody read II Peter, i: 15-21, and said: We, ■ Christians, claim that the Bible is inspired. The writers of it say so. If they don't tell the truth, they were bad men. But is it reasonable to believe that bad men wrote a book which condemns sin? Men are not apt to write their own condemnation. Others tell us that the Bible was written in the dark ages of the world. It was. Yet where will you find such wisdom as in the books of Moses and in Job, or such beauty as in the Psalms? These sixty-six books were written during a period of 1500 years, yet one spirit is in them all. Their teachings are alike, though some were written by princes and some by peasants; some by learned men, and others by herdsmen and fishermen. The sublimest of the books were written by men without literary culture. Take, for example, the Gospel of John, and the Revelation. Can anybody read these wonderful books without believing that the Holy Ghost moved the hand that wrote them? The Bible has more influence in the world to-day than any other thousand books combined; and if it is not inspired, its existence and its power are greater miracles than any recorded in it. Christmas Evans says: "In the Bible, the sun rose in Eden, it set on Calvary, but it rose again the third day never to set." There are in the Bible at least two hundred prophecies in regard to Christ, which have been literally fulfilled. They are not mere figures that can be figured away, but the statement beforehand of facts, minute and definite. This was Christ's own idea of the Old Testament—that it was full of things written about Him that must be fulfilled. (See Luke xxiv: 26, 32, 36.) What made the hearts of the Disciples burn as he opened to them the Scriptures, was their testimony concerning Himself. (See also Luke xxiv: 45, 46.)

Mr. Moody next read the account of God's covenant with Abraham—Gen. xii: 1-3; xvii: 1-7. At that time Abraham was a wanderer and childless. How improbable that he should be the father of nations and of kings. Again and again men tried to destroy the Hebrews, and thus prevent the fulfillment of that promise. But the Word of God

COULD NOT BE BROKEN.

From Abraham descended Moses and David and Solomon and Joseph and Daniel and Isaiah, and finally Christ, the Prince of Peace. In Genesis xlix: 10, a particular tribe, that of Judah, is mentioned from which Christ must come, and it is added: "Unto Him shall the gathering of the people be." How true to-day. What name will gather the people like the name of Jesus? More have met in that name this Sabbath than ever before. In Numbers xxiv: 17, we have Baalam's prophecy, "A star out of Jacob." This was the star of Bethlehem. In Numbers xxiii: 9, Baalam says of the Jews: "The people shall dwell alone, and shall not be numbered among the nations." How literally that has been fulfilled. Every Jew is a living monument of the truth of God's word. Mr. Moody then quoted from the Psalms some of the prophecies concerning Christ. In Psalms xxii: 7 and 8, the mocking while He hung on the cross is foretold: in the 18th verse, the casting of lots for His garments. Those Roman soldiers didn't know that they were fulfilling prophecy. In Psalm lxix: 21, the giving of gall and vinegar is predicted. Compare John xix, 28, 29.

The prophecy of Isaiah is full of predictions in regard to Christ's person, office, work, sufferings and glory. We read in chapter vii: verse 14: "A virgin shall conceive and bear a son." In chapter ix: verse 6, we are told of this child, that "His name shall be wonderful." And how wonderful everything about the annunciation, the birth, the life, the teachings, the miracles, the death, the resurrection, and the ascension of our Saviour. In Isaiah xl: 3, we have a prediction of John the Baptist, as "the voice of him that crieth in the wilderness, 'Prepare ye the way of the Lord,' " etc. It was by quoting this prediction that John thrilled the hearts of the Jews. In Isaiah xi: 2-9, we have a beautiful prediction of Christ's spirit and mission. In Isaiah l: 6, we read: "I gave my back to the smiters; I hid not my face from shame and spitting." How literally this was fulfilled we see in Matthew xxvii: 30. In Isaiah lii: 14, we read of his visage marred, and in the 53d chapter we have a complete history of His humiliations and sufferings. I have never met a Jew who could get over that 53d chapter. In the 61st chapter, the first three verses, there is a prophecy which Christ himself quoted, as applying to his own ministry. (See

Luke iv: 18.) It was the prophecy of Isaiah that Philip found the Ethiopian eunuch reading, and out of it he preached Jesus to him. The disciples could find Christ all through the Old Testament. It was all the Bible they had. And how absurd some of the predictions must have seemed beforehand. As for instance: That Christ should be born in Bethlehem; called out of Egypt, and yet called a Nazarene. But how literally all this was fulfilled. The whole world had to be taxed by the Roman Emperor in order that Mary might be compelled to go from Nazareth to Bethlehem; for it was written in Mich. v: 2, that the Messiah must be born there. In Zechariah ix: 9, the King of Zion is represented as riding upon an ass, and to fulfill that prophecy Jesus had to ride one. In Zechariah xi: 12, 13, there is a remarkable prediction of the price to be paid for Jesus, viz: thirty pieces of silver; and of the casting down of the money in the house of the Lord, and the paying of it to a potter. Judas and the priests did not mean to fulfill the prophecy; but how literally they did! These are but a few of the two hundred. I have not time to call your attention to more to-day.

TUESDAY, FEBRUARY 1.

PROPHESIES FULFILLED.

Mr. Moody said: It is folly to preach to people who don't believe the Bible is from God; who don't believe that it is all true and profitable; and that is the reason that I dwell so long upon inspiration. Read what Paul wrote in the very last of his letters, II Timothy, iii: 16: "All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." This we may call his dying testimony—that all Scripture is inspired, and all is profitable. But Christ himself says in Matthew xxxi: 56, and in Mark xv: 28, that the Scripture must be fulfilled. By Scripture, both He and Paul meant the Old Testament. That was the Word of the Lord which Peter said "endureth forever." Now, in this Old Testament there are over five hundred prophecies that have been literally fulfilled. Let us look at some of them.

When Isaiah wrote, Babylon was in the height of its power and glory, yet he predicted its utter desolation. Read the picture he

paints, (Isaiah xiii: 19-22) then study the reports of travelers, and you will learn how minutely and literally those prophecies have been fulfilled. No shepherd will feed his flocks there; no Arab will

PITCH HIS TENT THERE.

There is a similar prediction in regard to Babylon in Jeremiah 1: 13. In the Book of Nahum we have a prediction in regard to Nineveh. (See Nahum iii: 6 and 7.) Here it is said not only that the great city shall be laid waste, but that it shall be "a gazing stock." How literally this has come to pass can be seen by visiting the British Museum, in London, where thousands are gazing daily upon the tablets dug out of the ruins of Nineveh. One of these tablets contains a remarkable confirmation of a statement in II Kings, xviii: 13-16. The precise amount of gold paid as tribute by King Hezekiah is there given, and the whole story in the Bible is repeated on the tablet that has been disinterred after 2,500 years.

In Ezekiel xxix: 14 and 15, we have a remarkable prophecy in regard to Egypt. It was then a flourishing kingdom, and had been for centuries. But the Prophet said it should be "the basest of kingdoms"; and we all know that it is, and has been for centuries. In Hosea iii: 4, it is predicted that the children of Israel shall "abide many days without a king * * and without a sacrifice," etc. How truly this has been illustrated in the history of that remarkable people. And thus the Jews are living witnesses to the truth of God's word. In Lamentations v: 18, the desolation of Mount Zion is foretold, and it is said "that foxes shall walk upon it." Travelers tell us that they have seen the foxes there. In Ezekiel xxvi: 3-6, the

DESTRUCTION OF TYRE

is foretold. It is to be "a place for the spreading of nets." That this is so to-day many travelers testify. Yet, notwithstanding all these predictions—so minute, so improbable when written, and so literally fulfilled—men tell us that the Bible is not true. Why, I would rather believe the Bible than to believe myself!

Mr. Moody told the story that is recorded in the 13th chapter of the 1st book of Kings, of the young prophet who was sent to

Bethel to deliver a prediction, and was told by the Lord not to stay there, even to eat. But an old prophet went after him, and persuaded him to return and dine with him, saying that an angel had told him to do so. The young prophet, starting homeward after dinner, was attacked by a lion and slain. He disobeyed God. He had no right to listen even to the voice of an angel, when he had an express command from Jehovah himself. So now, we must take God's word as our guide. Even if an angel shall come and tell us something contrary to it, we must not believe him. There may be evil angels that would

LEAD US ASTRAY.

The Bible warns us of "seducing spirits." But we know that the Bible is true; what God says in it is enough for us.

The predictions to Eli in regard to the ruin that should come upon his family, were referred to. (See 1 Samuel, xi: 27-36.) Twenty years after, these predictions were literally fulfilled. (1 Sam. iv: 10, 11; 1 Sam. xxii: 17-19.) The last passage read was from the 1st book of Kings, the 21st chapter and 17th verse. Elijah was sent with a message to Ahab. It began with "Thus saith the Lord." It warned him of the judgments that would fall upon him if he persisted in his sins. Three years after these judgments came just as foretold. Jezebel was eaten up by dogs. How literally fulfilled! This word of the Lord is terribly true, and no man can afford to fight against it. The lecturer closed with an earnest exhortation to believe, and love, and obey the word of God.

WEDNESDAY, FEB. 2.

NEW TESTAMENT PROPHECIES.

He first quoted our Saviour's statement in regard to the Law of the Prophets, by which He meant, of course, the Old Testament. He said that no jot or tittle should pass away until all had been fulfilled; that heaven and earth should pass away, but not the words of those Jewish Scriptures. (See Matt. v: 18, Luke xvi: 17.) But in Matt. xxiv: 35, He is reported as saying the same thing about His own words. All the evangelists repeat this state-

ment. What He uttered was true, and would abide after heaven and earth had passed away. There were no shorthand reporters to take down words, and there were no newspapers to print them. Those who heard them probably did not record them at the time. But they were such wonderful words that they were remembered, and all of them that were prophetic have been, or will be, fulfilled.

As an illustration of the remarkable fulfillment of what Christ said, Mr. Moody read accounts of the woman who brought

HER ALABASTER BOX

to anoint Him. She brought, no doubt, the best she had, in order to show her love. So ought we to do. So do even the heathen. We are told of a mother who believed that she ought to offer a human sacrifice to her idol. She had a deformed son, and one that was strong and beautiful. She took the latter to be slain and burned, because she would not give to her god any but the best and dearest. Our Saviour, appreciating this woman's devotion, said that wherever the Gospel was preached in all the world, this should be told as a memorial of her. How unlikely it seemed when these words were uttered that they should be fulfilled, and yet how widely that story of the alabaster box has been published for more than eighteen centuries! The British and Foreign Bible Society has printed 74,000,000 copies of the Scriptures in 200 languages. The American Bible Society has printed over 40,000,000 in 164 languages. She broke her box of ointment because Christ's love had broken her heart, and what a memorial she has! The monuments that men build will crumble. The best way to be remembered is to make sacrifices for Jesus, as this woman did.

Mr. Moody next read the prophecies of Christ concerning the destruction of Jerusalem—Luke xiii: 34, and Luke xix: 41-44. He told how literally all this was fulfilled forty years after, when Titus took the city, and 1,100,000 people perished. He then read in Matt. xxiv: 1-2, about the destruction of the temple. It was one of the grandest buildings in that day. Titus wanted to save it, and gave strict orders to his army. But in spite of those orders the Roman soldiers burned and utterly destroyed that splendid edifice. Why? Christ had said as He looked down upon it from Mt. Olivet: "There shalt not be left

ONE STONE UPON ANOTHER,"

and His words must be fulfilled. Years after, Julian the apostate tried to rebuild that temple. But he failed, because Christ's words could not fail. In Micah iii: 12, it was predicted that Mt. Zion should be ploughed, and that came to pass literally, after the destruction of Jerusalem.

Mr. Moody then read the prophecies of Jesus in regard to his betrayal by Judas, Matt. xxvi: 21, and told how it was fulfilled. The Saviour knew what was in Judas' heart, and just what he would do. After Judas had left them that sorrowful night, Jesus told the eleven that they would all forsake Him, and Peter, that he would deny Him. But they would not believe Him. They protested earnestly that He was mistaken. They thought He was not telling the truth. But how sadly His words were fulfilled! Oh! it is better to confess that we ourselves are liars, than to try to make God a liar. They all forsook Him, because He must tread the wine-press alone. They did not think that they would do it, but they did. Let him that thinketh he standeth take heed lest he fall. In John xiii: 19, and xiv: 29, Christ forewarns His disciples that He must suffer in order that the Scriptures may be fulfilled, and He tells them beforehand, that when it is come to pass they may believe. In John xvi: 1-4, He foretells the

PERSECUTIONS

that His disciples should endure. Those who killed them would think that they were doing God service. We see in the book of Acts how fully this came to pass. Saul and the other murderers of Stephen thought that they were serving God.

In Matt. xxvi: 32, xxviii: 7, He tells His disciples that He will meet them in Galilee after His resurrection. And in Matt. xxviii: 16, we read of that meeting. The little flock in that lonely place was like a handful of corn. But the fruit now shakes like Lebanon. In John xvi, He promises to send the Comforter. He repeats the promise just before His ascension, (Acts i: 5 and 8) and says that the Gospel shall be preached in the uttermost parts of the earth. Read the account of the descent of the Spirit on the day of Pentecost, and the history of the Christian church, now ex-

tended into every part of the earth, and see how these predictions were fulfilled.

Again, he told his disciples that they would do greater works than His, (John xiv: 12). How true this proved on that day when 3000 were added to the church—more converts than Christ Himself had secured during all the years of His ministry. O! that was a grand revival on the day of Pentecost: and men say that they don't believe in revivals. The words of God live and will triumph, no matter how men try to destroy them. Voltaire's press is now used to print Bibles.

THURSDAY, FEB. 3.

HOW TO STUDY THE BIBLE.

Through a drenching rain more than a thousand people went to the Tabernacle to listen to Mr. Moody's eighth Bible reading. He said the best way to study any book was to find out the standpoint of the author, and the special object he had in writing. Thus we get the keynote. The keynote of Matthew's Gospel, which was written especially for the Jews, is "The Kingdom of God." He begins with Abraham, and tells of the birth of Jesus as the son of David and the King of the Jews. The idea of Mark's Gospel is service. He begins with a quotation from Malachi, announcing the coming of the messenger to prepare the way of the Lord. Luke presents Jesus as the Son of Man. This was the one of His many titles which He Himself most frequently used. John, on the other hand, presents Him as the Son of God. He begins with His divinity. He says, (chap. xx: v. 31) "These things are written that ye might believe that Jesus is the Christ, the Son of God." A great deal is said in John's Gospel

ABOUT BELIEVING.

If you will count up the verses in it, in which that word occurs, you will be astonished. Then take that emphatic repetition "verily, verily," and see how often it is used, and the statements to which it is prefixed. Then mark the passages which tell what Christ is, as, for example: The way, the truth, the life, the manna, the living water, the Good Shepherd, the vine, etc. In the same

manner, hunt up the "I ams" of Christ—His statements about Himself.

The Gospel of John is the best treatise on the divinity of Christ. Give it to your friends who have doubts on that subject. Let us turn now to the 1st Epistle of John.

THE KEYNOTE IS ASSURANCE.

I believe in assurance. I have no doubt as to my salvation. It would be presumptuous to doubt when God tells me that I can and should know. There are six things in the third chapter of this Epistle that we are to know. In the 5th verse, "That He was manifested to take away our sins." In the 19th verse, "That we are of the truth"; in the 14th verse, "That we have passed from death unto life because we love the brethren"; in the 15th verse, "That he who cherishes hatred in his heart cannot have eternal life." There can be no assurance where there is not the meek and loving spirit of Christ. In the 24th verse, "We know that He abideth in us, by the spirit which he hath given us." Read in the 5th chapter of Galatians what are the fruits of the Spirit. If you are manifesting them, you know that God has given you a new heart. If you have good oranges you know that the tree is good, for a corrupt tree cannot bring forth good fruit; neither can a good tree bring forth evil fruit. We must have the spirit of Christ or we are none of his. In the second verse is the best of these "knows": "We know that when He shall appear, we shall be like Him." Let all young converts mark such passages. I lost five years of my Christian life by not knowing how to read the Bible; but now I can crack the nut and get the meat.

Take as another Bible exercise

THE WORD "BLESSED,"

In the Revelation. Some Christians are not interested in this book; they think that it is obscure and dark. But it opens with a benediction on the reader of it—Rev. i: 3. This is the first "blessed." The second one is in chapter xxii, and verse 14, "They who do His commandments." The third is in chapter xvi, v. 15, "They who watch." The fourth is in chapter xxii, v. 7, "He that keepeth the sayings of this prophecy." The fifth

is in chapter xiv, v. 13, "Blessed are the dead who die in the Lord." The sixth is in chapter xx, v. 6, "Blessed are they that have part in the first resurrection," and the seventh is in chapter xix, v. 9, "Blessed are they that are called to the marriage supper of the Lamb." Study also the "overcomes" in the Revelation. They are in the 2d and 3d chapters. He that overcometh shall eat of the tree of life; shall not be hurt of the second death; shall eat of the hidden manna; shall have power over the nations; shall be clothed in white raiment; shall be a pillar in the temple of God; shall sit with Christ on His throne; shall inherit all things. I cannot tell how much I am worth; for how can I estimate the wealth of my Heavenly Father, or of Christ, with whom I am joint heir?

When I was burned out in the Chicago fire I had nothing left but my Bible, and yet I felt that I had lost but a small fraction of my possessions. The best part, that guaranteed by the promises of God, the fire could not touch. Another good Bible exercise is to take a walk through Ephesians. We have a

NUMBER OF WALKS

described in that Epistle: Walk obediently, chapter ii, v. 2; walk worthy of our vocation, chapter iv, v. 1; walk in love, chapter v, v. 2; walk circumspectly, chapter v, v. 15; walk in good works, chapter ii, v. 10; walk not as other Gentiles, chapter iv, v. 17; walk as children of light, chapter v, v. 8.

When we walk with God we preach wherever we go. Our example is a sermon. And there is nothing that will impress the world like a

CONSISTENT CHRISTIAN LIFE.

When Jacob turned towards Bethel to build an altar unto God, "the terror of God was upon all the cities that were round about." When the children of Israel walked with God and trusted in Him as their leader, no nation could stand before them. But when they got tired of God's company and asked for a King, a leader that they could see, He gave them Saul, who stood head and shoulders above the rest of the people. He was just such a leader as carnal eyes would choose. But what was the result? A single giant, Goliath of Gath, came out and defied King Saul and all his army.

In the days of Joshua, when the people followed God fully, they were not afraid of the Anakim. They slew a race of giants. But now they dared not to meet this one. Such is the result of being out of communion with God. What San Francisco wants is a pure Church, a Church that walks circumspectly. It will not do to come to Bible readings in the afternoon and go to the theatre at night; to attend prayer meetings one evening and dancing parties the next; to spend Sabbath morning in the church, and Sabbath evening in Woodward's Garden. If you want your friends to be saved, your children converted, you must be consistent as a Christian, you must let your light shine steadily before them.

Another study worthy of your attention is that of the

“TOGETHERS,”

the things in which Christians are spoken of as united with Christ; Gal. ii: 20, crucified with Him; Col. ii: 12, quickened with Him; Eph. ii: 6, raised up with Him and seated with Him; Phil. iii: 10, suffering with Him; Rom. viii: 17, joint heirs with Him; Gal. ii: 20, living with Him; Rom. viii: 17, glorified with Him.

FRIDAY, FEB. 4.

INQUIRY MEETINGS.

Mr. Moody said his subject would be, The importance of inquiry meetings, and the scriptural authority for them.

Inquiry meetings are scriptural, and they should be held in all the churches the year round. Whenever the Gospel is preached we ought to look for results. Sabbath evenings every minister ought to preach the Gospel as plainly and directly as he can to the common people. If he can make them understand it, he may hope that he will reach also those who pride themselves on their intelligence and to whom he is tempted to address a good deal of his preaching. But he too often fires over their heads. The inquiry meeting is a grand school for the minister himself. He learns in it the doubts and difficulties of his hearers, and so is better prepared to preach to them. Every minister ought to be on such terms with his people that they will tell him freely all about their

spiritual troubles, if he will give them an opportunity. I don't believe in

SPASMODIC EFFORTS.

We ought to be winning souls 365 days in the year. We ought to be in a revival atmosphere all the time. If we keep the churches in such a glow of Christian activity and enjoyment as they now experience in this city, the young converts would have no temptation to go back to the world, and others would be added to them daily. When a church is awake, sinners will always be awakened. And there is nothing like personal work to make a Christian strong and happy. In nearly all the cases of conversion recorded in the Bible there was personal labor. Of all the Christians in this room I do not believe that twenty-five were brought to Christ by preaching merely, without personal effort. There ought to be sermons to instruct the people in the doctrines of the Bible, and there ought to be meetings for believers, in which they should try to encourage and strengthen each other. And there should be meetings for worship. But one meeting every Sabbath ought to be for the awakening of the unconverted; and in it the sermon should always be followed by an inquiry meeting. We are told that the preaching ought to be so plain that no after meeting would be needed. But when a farmer sows seed, he harrows it in. Preaching is sowing, and the inquiry meeting is harrowing.

Our Saviour's first inquiry meeting we read about in John i: 38, 39. There were only two present, John and Andrew. The account of His last inquiry meeting is in John xxi: 21-23.

But John the Baptist, the forerunner of Christ, held inquiry meetings. Though he was one of the plainest of preachers, his hearers wanted more definite and personal instructions. Publicans, soldiers, etc., asked: "And what shall we do?" And this question will be asked wherever the gospel is preached with fidelity. It was the question that Saul asked, when awakened on his journey to Damascus. It was the question that the awakened thousands asked in the streets of Jerusalem,

ON THE DAY OF PENTECOST.

Let ministers preach so as to raise that question, and always be ready to answer it, and let all the Christians be ready, too. It

does not require great learning to direct sinners to Christ. It only requires that we ourselves know the way. A man stopped by a fountain in London, but could get no water from it. He asked a well-dressed passer-by; he, too, tried and failed. Then a little boot-black came up and touched a spring, and the water came. The boot-black did not know much, but he did know how to get the water. If we have taken the cup of salvation, we ought to know how to pass it to others. And this is the sweetest work on earth. Nothing makes a Christian so happy as pointing sinners to the Saviour. You should be helping some seeker of salvation every day.

Our Saviour held an inquiry meeting with the woman of Sychar, at Jacob's well. After the public delivery of the Parable of the Sower, (Matt. xiii: 36) the disciples came to our Saviour privately, saying: "Declare to us the parable," and He did so; and added three other parables, in regard to the Kingdom of God. We owe these additional parables to that

INQUIRY *MEETING.

Jesus loved to have his disciples ask questions. Many grope in darkness, who might have light if they would go and talk with some experienced Christian. The people in Scotland mark in their Bibles the passages that are obscure to them, and when the minister comes around, they ask him to explain them. His pastoral visits are thus inquiry meetings. When John the Baptist was in prison, he sent two of his disciples to Jesus on a mission of inquiry. He welcomed this deputation, and gave them satisfactory answers for John.

When the disciples were disputing as to which of them should be greatest, (see Matt. xviii: 1-3) they went to Jesus with the question. And he answered it by taking up a little child and teaching the lesson of humility. So that, too, is an inquiry meeting lesson.

Again, when Peter was troubled about his duty to his brother, he came to Jesus, asking how often he must forgive. And in reply to that question we have one of the very best of all our Saviour's teachings. We must forgive not only seven times but 490 times, which means really that there is no limit. We must forgive all and always. Nay; we must so love others that if we know that any

one has aught against us, we must go and try to be reconciled. If any Christian has not the Christ-spirit—the spirit of forgiveness and love—the heavens will be brass above him when he prays.

But some one may say: “If Christ was here, I would like to ask him questions as the disciples did.” We have Christ’s words in the Bible. There are answers there in regard to all that we need to know. The Bible is better for us than an incarnate Saviour, for we can have it all the time, and question it whenever we will.

After our Saviour left the earth, his disciples not only preached but held inquiry meetings. The cases of Philip and the Ethiopian eunuch, of Saul and Ananias in Damascus, and of Peter and Cornelius, were cited. Philip was taken away from his preaching in Samaria to talk with that one man. We have no reports of his sermons, but we have a report of the inquiry meeting that he held in the Ethiopian’s chariot.

SUNDAY, FEB. 6.

THE PHARISEE AND THE PUBLICAN.

Mr. Moody read the parables of the unjust Judge, and of the Pharisee and the Publican, in the 18th chapter of Luke. He said: These two men who prayed at the same time in the temple were as far apart in spirit as Cain and Abel. What the Pharisee called a prayer was no prayer at all. He told the Lord how good he was. It was bragging and not praying. The elements of a true prayer are: First—Adoration. Even the angels veil their faces when they bow before God. Second—Confession. “If I regard iniquity in my heart the Lord will not hear me.” Third—Restitution. We must do all we can to right the wrong that we have done, and to conciliate those we have offended. Fourth—Thanksgiving. It is very unsatisfactory to do anything for a child that never thanks you. And Paul says: “Make known your requests unto God with thanksgiving.” (Phil. iv: 6.) Fifth—Unity—Brotherly Love. God cannot bless those who cherish a selfish spirit; who think and pray only for themselves. Sixth—Forgiveness. A lady in this city spent five sleepless nights last week because she wanted God to forgive her.

but didn't want to forgive others. Seventh—Petition. The Pharisee in the parable did not ask for anything. He only told the Lord how good he was. But the Publican cried, "God be merciful unto me, a sinner." Eighth—Submission. Every prayer should end, as Christ's did in Gethsemane, with, "Not my will, but thine be done." God is wiser than we are. He knows better what we need than we know ourselves. I would rather, a thousand times, have God choose for me than to choose myself. I might make a mistake, but he never makes any. You see, the Pharisee's prayer lacked every one of these eight elements. It contains only thirty-four words, and five of them are capital I's. He prayed "with himself," and not to God. And he went out of the temple as empty as he came. Read in connection with his prayer Revelations iii: 17. The Publican had seen himself in God's looking-glass. He felt that he was a sinner, and he cried for mercy. His prayer was only seven words long, but it was long enough to reach Heaven. He went away justified. And so does every one that prays in his spirit. God delights in mercy. He is always ready to forgive. And mercy is all that we need. I don't expect to get beyond that prayer of the Publican as long as I live. How short and earnest are some of the prayers recorded in the Bible: "Lord, save me." "Lord, help me." "Lord, what wilt Thou have me do?" Let us all pray earnestly for the one thing that we most need, and God will hear us.

TUESDAY, FEB. 8.

THE BIBLE IN THE INQUIRY ROOM.

Mr. Moody announced as his subject: How to use the Bible in the inquiry room. He first read II Timothy ii: 15, "rightly dividing the word." In no place is this so important as in the inquiry meeting. We cannot deal with people *en masse* in regard to their spiritual state and wants, for all have different experiences. And there are some passages in the Bible adapted to every one. The wise worker is to find out the inquirer's difficulties, and to apply to them the special truth that is needed.

The first class that we meet in the inquiry room are those who have lost assurance. For such John writes his first epistle. Mark

how often the word "know" occurs in it. Call attention also to Colossians i: 12, where "hath," a verb in the present tense, occurs three times. Read also Romans viii: 14-17. John and Paul both taught the doctrine of assurance—that we may know that we have passed from death unto life. And even Job, away back in his day, said: "I know that my Redeemer liveth." We are not to doubt because we are imperfect. None of us are perfect. When we sin, instead of doubting, we should go to God and confess, and be forgiven. Short accounts make fast friends, and we had better keep short accounts with God.

The next class are backsliders. For them the passages to mark and use are: Rev. ii: 4, 5; Jeremiah vi: 16; Jer. ii: 5, 9, 13, and 19 and 32. These passages will show what an evil and bitter thing it is to depart from God. Then read Jer. iii: 12-22, and Hosea xiv: 1-4; also Ps. lxxxv: 5-8, to show how ready God is to heal these backslidings—how anxious He is for their return.

The third class are those who have not been convicted of sin. It will not do to speak comforting words to them. You must bring before them the law of God; show them how holy it is, and that they have not kept it. The third chapter of Romans was written for this very purpose. Mark, especially, the tenth and nineteenth verses.

Read also Isaiah liii: 6, Psalm cxliii: 2, and John i: 10. These are general directions. You can't apply any invariable rule. No two persons are converted in just the same way. How different the conversion of Matthew and that of Saul of Tarsus, of the woman of Sychar, and Nicodemus of Lydia, and the jailor at Philippi. We are to sow in all kinds of soil, and if we do so wisely and prayerfully, God will give the increase.

WEDNESDAY, FEB. 9.

THE BIBLE AND CONVICTION OF SIN.

Mr. Moody said: We have been studying the Bible to find passages adapted to the various classes that we meet in the inquiry room. To-day we will see what we can find for those who are deeply convicted of sin. In Isaiah i: 14, we read: "Your new moons and your appointed feasts my soul hateth; they are a trouble

unto me ; I am weary to bear them." And when we come to the 18th verse, we read : " Come, now, and let us reason together, saith the Lord ; though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool." How precious is this—" Let us reason together." The moment a man is anxious about his soul and gives up his sin, God meets him ; and the moment He meets him he is forgiven, and is as pure as snow. God, when He forgives, puts everything away as if it had never been done, and He does it the moment we are willing to turn from iniquity. In Isaiah iv : 6, 7, we read : " Seek ye the Lord while He may be found ; call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts ; and let him return unto the Lord and He will have mercy upon him, and to our God, for He will abundantly pardon." There are five things, five precious things, in this verse—three that we are to do, and that belong to us, and the other two God will do for us. Now let us turn to Romans x : 17. Here we read, " faith cometh by hearing, and hearing by the Word of God." People say that they can't become Christians, because they

DO N'T FEEL ENOUGH.

But it is not feeling God requires, but faith ; and faith comes by hearing. It is taking God at His word, receiving what He has said as true. It is better to know a thing than to feel it. I would rather build my hopes on God's word than on my own feelings. They often deceive me. When I am in Cleveland, I lose the points of the compass, because the water is on a different side of the city from that I have been accustomed to in Chicago. If I went by my feelings, I would walk into the lake. I have to use my knowledge to correct and control my feelings. If I take a wrong road and find it out, I don't feel like turning back ; but I do so, in spite of my feelings ; I do so on the testimony of some one whom I meet. And should we not turn when God tells us that we are going wrong ?

During the war I used to find wounded soldiers who said they felt better, but I knew better. They were in no pain, because mortification had set in, and they were dying. It was not the feelings of the slaves that made them free, but Abraham Lincoln's proclamation.

It is written in John iii: 33: "He that hath received his testimony hath set to his seal that God is true." In old times they used to stamp documents with a signet ring in attestation of their truth; hence the expression. In the 1st Epistle of John v: 9, 10, we read: "If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son. He that believeth in the Son of God hath the witness in himself, and he that believeth not God hath made Him a liar." God asks no man to believe without testimony. Who has not been led astray, been deceived by, and lied to by men? That is the testimony of man. He says: "Believe the testimony of God." Do you think God tells all men to repent and believe, without giving them power to repent and believe? It's not a leap in the dark. Often man has been proven to be false: God is true throughout all ages. Turn to John v: 24. I think they know that verse pretty well in Scotland—"Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me

HATH EVERLASTING LIFE,

and shall not come into condemnation, but is passed from death unto life." It does not say he *shall* have, but that he that believeth *hath*. Some people hope that when they die they'll get eternal life. When I was converted, twenty-five years ago, I got eternal life. There is no condemnation for a child of God. God is not going to demand payment twice. The 53d chapter of Isaiah teaches us that belief in Him who suffered for us is what gives us power. It is not tears or feeling. It is not faith, but the object of faith, that we must look to. If you have faith as a grain of mustard seed, you will be saved. Any faith that takes you to Christ must be real. Take the 6th chapter of John, 47th and 48th verses: "Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life." People say that's too plain and simple: but these are the words of Christ, and the Gospel tells us many believed on Him then and there, when he uttered them. But if I put a loaf of bread in front of this desk you can look at it, and believe it is bread, and that it will satisfy your hunger; but if you don't take it, don't appropriate it, you can look at it till you die, and it won't do you any good. If the doctor gives me medi-

cine, and I believe it will do me good, what good is my belief if I don't take it? And so the knowledge of Jesus Christ is no good unless you act on it.

Oh! how I pity those people who have been in the churches twenty or thirty years, who go to the Lord's Supper and keep church ordinances; who have heard all about Jesus Christ, and don't act on it. I once knew a man who had been a Christian forty-two years, and he said he had only learned three things, and I kept my ears open to hear what they were. The first thing he had learned was that he

COULDN'T SAVE HIMSELF.

The second thing was that God didn't require him to save himself, and the third thing was that God had saved him already. A man told me recently that he didn't understand this thing of being born again—this matter of a new birth. In the first epistle of John v: 1, we read: "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth Him also that is begotten of Him." Some of you are troubled about sudden conversions, and say you do not know the exact hour when you were converted. It isn't worth going across the street to find out when it was; only ask yourselves if you have got the spirit of Christ now. In the second epistle of Peter i: 4, we read: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature."

When a man is born of God he gets God's nature. It is not hard to serve God when we are born again. Others are puzzled like Nicodemus, and say: "How can these things be?" To be born of God is to receive Christ into the heart. We read in the first chapter of John that He came unto his own and his own received Him not. Do you know why they didn't receive Him? Because God didn't come in the way they had marked out. There are a great many people unconverted in this city, because they have marked out a way in which they propose God should come to them, and He doesn't come that way. When He came they looked to see Him in his glory, and not as a man who was spit upon, buffeted, despised, beaten, scourged, and crucified. Let us press up to Christ, and let Him come to us in His own way. I pity men who try to save themselves. A Scotchman once said it took two

to save him—himself and the Lord. He hindered and fought against the Lord all he could. But the Lord saved him in spite of himself. We can't forgive ourselves, and we can't save ourselves, but the Lord has promised to do it for us. In Isaiah xliii : 25, He says: "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." That's the sweetest thing in Scripture. When I stand before Him at the judgment day, He has promised not to remember one of my sins. If God blots out my sins, neither devil nor man can bring anything against me. The old Eastern merchants used to keep their accounts on tablets of wax, and when they were settled they were blotted out. And that's what God does with our sins.

In New Orleans, when they were examining candidates for church membership once, a lady wanted to be admitted because she had a dream about a beautiful lamb, but she didn't know a verse of scripture. And some one applied to Rowland Hill for church membership on account of his having had a religious dream, and he answer he got was: "Let us see how you can get on for a little bit when you're awake." We are told in Jeremiah xliii : 28, "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." The dream is chaff, the word is wheat. Let us, for a last Bible verse, take Matthew xi : 28. It has brought millions to Christ: "Come unto me all ye that labor and are heavy laden, and I will give you rest." I'll close the meeting with this. That takes all of us in. Let us all go to Jesus and bring our sins with us.

Mr. Moody closed the Reading with the story of a soldier, to whom his mother, when dying, sent a Bible, with the request that he would read one verse every day. The first verse he opened to was Matthew xi : 28: "Come unto me, etc." It was the means of his conversion. He was found dead on the battle-field some days after, with his Bible open, and his finger on that verse.

THURSDAY, FEB. 10.

THE BIBLE FOR SEEKERS.

Mr. Moody began his Reading with John vi : 37: "Him that

cometh to me I will in no wise cast out." Jesus wouldn't invite us to come if He didn't want us. Hence, this is a good verse for those who are seeking salvation. If Queen Victoria invites one of her subjects to Windsor Castle, the invitation is a command, and no one will dare to stop him whether he has a court-dress on or not, if he presents that invitation. He not only has a right to go, but it is his duty to go. Why, then, don't we all go? Jesus tells us in John v: 40, "Ye will not come unto me that ye might have life." It is not because men cannot, but because they will not. The door of salvation hangs on the will. I don't try to reconcile God's sovereignty and man's free agency. But I know that God the Sovereign commands me to come unto Him, and I know that He will enable me to obey. If He did not, it would be unjust. When He tells us to repent, He will give us the power to repent.

But there are some who say: "I don't see how I can be saved all at once; I must be educated up to a Christian character." Now Christian culture is all right, and we cannot have too much of it; but it is a different thing from salvation. That we are to receive as a gift.

THE GIFT OF GOD

is eternal life. (Rom. vi: 23.) How long does it take to receive a gift? Suppose I offer you this book, and you accept the offer. One minute the book is *not* yours, and the next minute it *is* yours. So when God offers Christ to us, we have only to make up our minds to accept him, and it is done. How long does it take you to make up your mind? One object of inquiry meetings is to bring people to a decision. We have first to determine that we will start, and then *to start*. But though we are saved instantaneously, it does not follow that we are conscious of the very moment. Light sometimes flashes suddenly as a meteor, and sometimes it brightens slowly as the dawn of the morning. Bishop Simpson says that if he was ever converted it was when he was only four years old. And does anybody doubt that Bishop Simpson is converted? There is a moment, though we may not be able to put our finger upon it, when we are translated from the kingdom of darkness unto that of God's dear Son. Read the familiar verse, John : 16: "God so loved the world," etc. Note the two words "gave" and "believeth." The moment that by faith I

receive what God has given, I have eternal life. I can't work for it if I would. I must take it as a gift. I can work after I receive, but not before. I am to work from the cross, and not to the cross.

Read Isaiah xii: 2. It begins and ends with salvation. He who gets that promise has a wall on both sides. No wonder that he can "trust and not be afraid."

Turn now to Isaiah xxvi: 3. "Thou wilt keep him in perfect peace." Why? "Because he trusteth in thee." Every child knows what it is to trust. But the important matter is, who to trust. The most restless people are those who trust in themselves, who are always thinking about themselves. It is not what I am to God, but what God is to me. Many go to the communion table to remember themselves; to think over and mourn over their sins. We ought to go there to remember Christ. When I want to get lifted up, I forget myself, and think about God. Love must have an object. Let the soul be stayed upon God, and it will have perfect peace. William Brayton was asked: "How is the world getting on?" "I don't know," was his reply, "for I have been out of it and in Christ for twelve years."

Rom. v: 6: "When we were without strength Christ died for the ungodly" is a good verse for the inquirers. We have no strength of our own, and the sooner we find it out the better. A poor tramp in the New York hippodrome was told that Christ would be his strength. He determined to test the matter by praying that he might be kept from spending a ten-cent postal, all the money he had, for rum. He came next evening with the paper dime, and said: "Now I know that Christ will keep me." When Miss Smiley was going from a boat up the ship's side in a rough sea, the Captain said to her: "Put your hands in mine." She did so, and by his superior strength he brought her safely on board. So Christ, our Great Captain, says to each of us: "Put your hands in mine." Read now the first three verses of the 40th Psalm: "I waited patiently for the Lord," etc. He will bring us up out of the horrible pit, and put a new song into our mouths, and establish our goings, if we wait on Him.

But some are afraid to enter upon a Christian life for fear that they won't hold out. A man 76 years old gave me this excuse in

New York. He hadn't very long to hold out, had he? Well, to such people, read John x: 28, Isaiah xli: 10-13, and the 24th verse of the Epistle of Jude. We need the same grace to keep us that saves us, and God will give it as we need it. He don't ask us to live on stale manna; on the memory of past experiences. But we need only grace for to-day and not for to-morrow. Read also to those doubting ones Hebrew vi: 18-20, II Cor. i: 10, and the 121st Psalm. God never sleeps. We don't have to keep ourselves. He keeps us.

If any one should attempt to steal the crown jewels of England, the whole British army would be called out, if necessary, to protect them. The Queen don't have to keep them. They are kept for her in the tower, and guarded there day and night. So we don't have to keep our priceless jewel—our soul. God keeps it for us, and would, if need be, summon legions of angels to defend it.

Read also I Timothy i: 12. That is a good persuasion for all of us. As they guard the Bank of England, posting troops around it every night, so God sends His angels to encamp round about them that fear Him.

A man in London, getting angry with his dog, thrust it into a lion's cage. But the lion, instead of killing the dog, became very fond of it, and when the man, repenting of his fit of passion, wanted to get the dog out, the lion would not let him. Our Saviour is called the Lion of the tribe of Judah, and if we will trust in Him, He will keep us from all foes.

FRIDAY, FEB. 11.

SCEPTICS.

Mr. Moody began his Bible Reading last Friday by saying that he had offended a good many people since he had been in San Francisco, because he would not hold discussions with them in the inquiry meetings. But he acted in accordance with Paul's directions to Timothy: "Foolish and unlearned questions avoid, knowing that they do gender strifes." II Timothy ii: 23. With honest sceptics he had a great deal of sympathy, and would do all that he could to help them. But he could not waste his time on those who came only to cavil, or to ask foolish questions; who wanted to

turn the inquiry meeting into a debating society. An astronomer, after years of study, cannot answer every question that you can ask him about the stars. And yet some people seem to think that as soon as a man is converted he ought to be able to explain everything in the Bible. And if the old sceptic can puzzle the young Christian with some such question as, "Who was Melchisedec?" he laughs at him, and insinuates that his religion is a sham. Don't have any controversy with such cavillers. It will do neither you nor them any good. Read what Paul says in Titus iii: 9, about "foolish questions and contentions." If a man persists in his infidel views, leave him to God. It is God's work to convict of sin, and not ours. When an honest inquirer comes who is sceptical, whose doubts trouble him, and who really wants light, I read to him John vii: 17: "If any man will do his will, he shall know of the doctrine." If a man is willing to do what he knows to be right, God will reveal Himself more and more. What God desires, and will always bless, is

AN HONEST SEEKING FOR THE TRUTH.

But if we are not willing to take the light that God gives us; if we want to see all the way into eternity at the outset, we must expect to remain in darkness. The headlight of a locomotive does not light up the whole track at once, but only as fast and as far as is necessary. A lady came to the inquiry meeting with a whole budget of questions about the Book of Revelations. She wanted to begin at the end instead of the beginning.

THE ALPHABET OF RELIGION

is regeneration. We are, first of all, to learn that we are sinners, and how we can be saved. When we are born of the Spirit, other things will become plain. Christ says: "I am the way, the truth, and the life. No man cometh to the Father but by me." We are to come to Christ. This is the primal duty. The doctrines are but highways that lead to Him. But when we have come to Christ we must receive him as our Saviour. We must believe in Him, or He will not be truth and life to us. He is divine. This is taught all through the Bible. In I Corinthians xv: 47, He is called "the Lord from heaven." In Romans ix: 5, "God blessed forever."

And in I John v: 20, "the true God and eternal life." How could any statement be plainer than that? When Jesus was on trial for blasphemy, the High Priest asked Him if He was "Christ, the Son of the blessed," and He replied, "I am." He was condemned to death for claiming to be divine, and if He was not divine that condemnation was just. See Mark xiv: 60-62.

Some people tell us that Jesus himself never claimed to be God. But read John v: 23, where He says that all men should honor the Son, even as they honor the Father; also, John xvi: 15: "All things that the Father hath are mine." How blasphemous these claims if he was not divine! In Matthew xviii: 20, He claims to be omnipresent. None of the prophets or apostles would have dared to say: "Wherever you meet, there I am"; or, as He said on another occasion: "Lo, I am with you always." Matthew xxviii: 20. Read Philippians iii: 21; John xvi: 30. Here it is said that Christ knew all things, and that he is able to subdue all things. Remember how constantly it is stated that God only can forgive sin, and then note how Christ claimed to do so, and in His own name. See, also, how He permitted men to worship Him. John ix: 38; Matthew viii: 20; Matthew ix: 33; Matthew xiv: 33; Matthew xxviii: 9 and 17. Now, the angels have always refused to receive worship. See Revelations xxii: 9.

THE FIRST COMMANDMENT

forbids the worship of any one but God. Hence Christ, if not divine, was guilty of a great sin in permitting himself to be worshipped. It will not do to say that He was mistaken—that He imagined that He was divine. That is absurd; it makes the world's Redeemer a lunatic. Jesus wrought miracles and controlled the elements in His own name. He said to the dead, "Arise! Come forth!" and was instantly obeyed.

But there are those who don't understand about repentance. They think they must weep just so long over their sins. It is only necessary to be sorry until we are willing to turn from them. Read Ezekiel xxxiii: 11, and II Corinthians vii: 9, 10.

The statement about "godly sorrow" is for Christians. They must keep on repenting. There can be no true repentance until we see Christ. But when we see Him, we can never cease to be

sorry for our sins. If we turn to Him, He will give us feeling. If a Christian gets in the dark, you will find that he has either failed to confess Christ, or refused to forgive somebody that has injured him, or has neglected to make restitution. Read what is written in Rom. x : 9 about confessing Christ. You can't be a disciple without confession. You must take up your cross and follow Him. The cross down here—the crown up yonder.

Some are afraid that they shall fall again into sin. Well, suppose you do ; you have an advocate. Read I John ii : 1. It is an advocate's business to take care of his clients, and ours, in the court of Heaven, will not neglect us. But if some of those young converts fall into sin, remember the exhortation in Gal. vi : 1. Don't trample on them when they are down ; that's the devil's work. Try to raise them up, to restore them in the spirit of meekness. Paul says : " Overtaken in a fault." The man was running away from the tempter, but Satan was too fast for him. Go to that fallen brother ; talk with him, pray with him, and you may win him back.

I want you all to study your Bibles, and learn how to use them. Then you will be successful Christian workers ; you will win many to righteousness, and shine as the stars, forever and ever. Don't tell your experience in the inquiry meeting, but read the word of God. Don't tell people to go home and study their Bibles and pray. But tell them to give their hearts to God right away. An ignorant woman, when told to read the 53rd chapter of Isaiah, said : " I canna read ; I canna pray ; Lord, take me as I am." That was a good prayer.

SUNDAY, FEB. 13.

WORK.

Mr. Moody said that he wanted to talk to-day about work. There is plenty of it. Don't wait until you find the work you like to do, or some great work. Begin to do something, no matter how humble or hard ; do it well, and God will promote you. In James ii : 17, we are told that faith, without works, is dead. And this is repeated in the twentieth and twenty-sixth verses. If our faith is dead, the quicker we bury it the better. It is like fire without heat

—that is, no fire at all. There is a distinction between the faith that saves and the faith that works. The latter comes after the former. God never sets an unconverted man to work for Him. He tells him to believe first—John vi: 29. Until we believe in God, how can we do anything to please Him? In Ephesians, ii: 8, 9, we are told that we are saved “by grace through faith * * not of works, lest any man should boast.” The boaster is a stranger to the grace of God. No man can boast of salvation, for it is a free gift. And we cannot boast of our good works, for when we have done all these things, we are unprofitable servants. Luke xvii: 10.

But some one may ask, How about James? He says in the twenty-seventh verse of the first chapter, “Pure religion and undefiled * * is to visit the fatherless and the widows in their affliction,” etc. Is not that a religion of works? James is writing to Christians. He is telling how they will show their religion, and not how they get it. Only a Christian can take to the fatherless and the widows truth that will comfort them. He can only tell them of Christ and the Holy Spirit. In James i: 22 we are told to be

DOERS OF THE WORD

and not hearers only. The first thing to do is to give ourselves to Christ. Then, we are to obey Him in all things. But this obedience is not the meritorious cause of salvation. That comes as a free gift, and is received by faith. On the relation of faith to works read Gal. ii: 16; II Timothy i: 9, and Romans iv: 3-5. The thief on the cross could not work. His hands and his feet were nailed fast. He was not baptized. He did not celebrate the Lord's Supper. And yet he was saved—saved because he believed. So we are saved; and then we work because we are saved. We work to show our gratitude and to win our crown. We work because we love Christ, and because we want to secure our reward. Paul was saved in Damascus, but he spent his whole life working for his Saviour. He wanted to have administered to him “an abundant entrance into the everlasting kingdom.” There will be degrees of enjoyment in heaven. All will be happy, but the capacity of some will be far greater than that of others. Can a worldly minded Christian expect to shine as Paul does? In I Cor. iii: 11-

15 we are told that some men's works will abide and be rewarded, while the works of others will be burned, and they saved so as by fire. They will go out of the world as Lot went out of Sodom, leaving everything behind them. Oh! there will be a great many crownless Christians in Heaven, and some who have crowns will have no star in them. In Titus iii: 1 we are exhorted to be "ready unto every good work."

The trouble with many Christians is that they are not ready. They are not familiar with their Bibles. They don't know how to work for Christ. If they were ready, they would be successful and happy in this blessed work. The two elements of success in Christian work are consecration and concentration. Do one thing, do it well, and keep doing it. Many fail because they try to do too many things. In Titus ii: 14, it is said that Christians are to be "a peculiar people, zealous of good works." Many people don't like to be called peculiar. But we must expect to be, if we are zealous of good works. Paul was called mad, but he did not care. He knew that he had a good keeper, and was going to a good asylum. Enoch and Elijah were considered fanatics. I long to see the time when men of wealth shall be looking and inquiring how they can make investments for the Lord. The world needs peculiar people. I want to stir you up to work for the poor and the neglected, and to give every dollar that you can spare to some good object.

Mr. Moody told of one Christian worker who had a list of seventy persons with whom he had labored during these meetings, and all of whom had been brought to Christ by his instrumentality. He urged his hearers to work especially for the young—to try to bring them to Christ before evil habits were fastened upon them. One of the boys in your Sabbath school class may grow up to be a Luther or a Bunyan.

Read Titus iii: 8, 9. We are to "maintain good works"; that is, to keep doing them all the while. I have great respect for the men and women who are trying to save sinners not only when there is a revival, but 365 days every year. They hold the fort when all is dark. They are the back-bone of the Church. Christ says: "To every man his work." You can't do mine, and I can't do yours. Each of us must do his own. Let us then be earnest

Christians. Men will laugh at us if we are; but let them laugh. It will be but a little while. When the crowning time comes there will be no laughing. Oh! let us so live that the Master will say to each of us: "Well done, good and faithful servant."

TUESDAY, FEB. 15.

LANDMARKS.

Mr. Moody said: My subject to-day is "Landmarks telling if we are the children of God or not." God begins his work inside with the heart, not with outward reformation. When a clock loses time we do not keep moving the hands, but we make the inside of the clock right. But are not the moral different from the immoral? Do moral people need conversion like sinners? Many moral people think if they have a good opinion of Jesus Christ, if they admire him, that is all that is needed. But Christ told Nicodemus that he needed conversion. "Except a man be born again he cannot see the kingdom of God." Again, Luke xiii: 3, he says to the self-righteous, "Except ye repent, ye shall all likewise perish." Matt. xviii: 3, "Become as little children." All these were moral, kept the law outwardly; they were proud of their standing. I hear people boast of their good parents, but we don't inherit grace. Heaven is filled with people who have been born a second time. It is an important question which we should ask ourselves, "Have I the new life, or is it only imitation, culture." You may cultivate a thorn or a thistle, but it is still a thorn. So of the flesh; the flesh and the spirit are contrary one to the other.

But I will not dwell any longer on the new birth, but we will now speak of the *new creation* into which we were born. When we are born again we are born into a kingdom of righteousness and peace. These are fruits of the Spirit. We can't make ourselves love. Read 2 Corinthians v: 17. He *is* a new creature, not *shall be*. The natural man loves the world. When born of God I have Christ's righteousness, I have his spirit, and "the fruit of the Spirit is love, joy, peace," etc. The lawyers would soon be bankrupt, taxes would be down, there would be no need of the police, if all had the fruits of the Spirit.

But now I want to speak of a most difficult matter. I was a mystery to myself for the first ten years of my Christian life. I was different from what I had been, but I used to say, "How is it? I have temper and bad desires: still I am changed." I thought I was to float on easily into Heaven, but found there was a great conflict.

I want to speak on

THE DOCTRINE OF TWO NATURES:

one heavenly, the other earthly; one spiritual, the other carnal. The old nature is not dead but kept under. Read in 2 Peter i: 4 how we are "partakers of the divine nature." The divine nature is in us, and that breaks the power of sin. That nature must be fed, but we often starve it; we take care of the old nature but not of the new. Galatians v: 17 is true of a child of God, "The flesh lusteth against the Spirit, and the Spirit against the flesh." I got on very well while in sin; had a very good opinion of myself. When I became a Christian I thought God would change my old nature, banish all the evil out of sight; but I have had more trouble with D. L. Moody than with any one else; he is my worst enemy. I have had no time to throw stones at others—too much trouble with my own pride and deceit.

When we have a new nature we have a new God. The God of some is gold, others pride. We read in Jonah i: 5, that every man prayed unto his God, and they woke up Jonah to have him pray to his God. In 1 Corinthians xv: 45, we are told of two federal heads, two Adams. All are in the first Adam or the second Adam. The first Adam was the chief of all created things; he was intelligent, he gave names to all. The second Adam was "servant of all." Read Genesis iii: 6, and 1 John ii: 15 and 16. Eve had all these: "The lust of the flesh, the lust of the eyes, and the pride of life." The first Adam was conquered by the world. The second Adam conquered the world. He hurled back the temptation. One is Christ in us who can't sin; the other is yielding to sin. It is no small victory—the victory over lust, which is by our faith. "He that is born of God overcometh the world." He that is in us is greater than he who is in the world. But we must watch and pray. The first Adam charged sin back on God,

the second Adam bore our sins in his own body on the tree ; never made an apology for sin. The first Adam says he is not responsible for sin ; it only shows his carnal nature. But he that is born of God makes no provision for the flesh to fulfill the lusts thereof. The first Adam brought sin in, the second drove it away. If God drove Adam out of Paradise for one sin, think you we are going into Paradise with all our sins ? The first Adam fell in a garden, the second rose in a garden, and lifted the curses from the natural world. This dark world will bloom under the second Adam. The first Adam disobeyed, the second was obedient. Read 1 Corinthians ix : 27—"I keep under my body." Paul had been a Christian for years when he so writes. The Christian is defeated because he don't keep the body under. Resist Satan and he will flee from us. We are to "crucify the old man." "Put off the old man," there is nothing good in the flesh. Read Galatians v : 16—"Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

The world wants to lure us away. People ask : "Is it wrong to go to the theater ? to dance ?" God lays down general principles for us. Anything that takes away spiritual life is to be given up ; and always give Christ the benefit of a doubt, where you are in doubt about what is right to do. I don't want to go to the theater. With many it has been the first wrong step. There is the bar and the bad surroundings. You go to the theater and come home and can't pray. Give it up. I wouldn't go with scoffers. I don't want the society of those who speak against my wife and my old grey-haired mother ; I won't go with those who slight my Saviour. If I am to walk alone, let me walk alone with God. But you are told : "You will thus lose influence over worldly people." A true man will have a thousand times more influence than those who are hand and glove with the world. The woman who goes to the theater with her husband in order to get him to go to church with her makes a great mistake. Read Ephesians iv : 22-24 : "Created in righteousness and true holiness." Colossians iii : 9, 10 : "Renewed * * * after the image of him that created him." Would Jesus do so and so ? If he wouldn't, then I won't. We can't afford to live so that we have no God in time of trouble. Have God, and we have no taste for the things that are wrong.

Cold churches say, "What's the harm?" ought to say, "What's the good?" Old habits will fall away as the old leaves are pushed off by the new ones. It is easier to be an out-and-out Christian. People who are afraid to be "too religious" have a contest all the time. We want a victory all the time. Read II Peter i: 4-8. I have no sympathy with backsliding any of the time. Want to be growing all the time. We are born again as babes, not perfect; we need to keep putting off the old man, and putting on the new. "Reckon yourself dead." Why reckon? Judicially we are dead. I may reckon that I am really and forever dead unto sin; but the devil don't so reckon. The men of the world wonder at the spiritual conflicts of believers. They say they have peace. But the hunter who kills one duck and wounds another is not troubled about the dead one. He hastens to secure the wounded one. So Satan tries hard to tempt the struggling Christian into sin; but he don't disturb the man who has no spiritual life, who makes no effort to love and serve God. That man is safe, because he is dead.

WEDNESDAY, FEB. 16.

NEW THINGS.

Mr. Moody's subject was "New Things"; a continuation of a previous reading. The "New Birth" and the "New Creation" had been previously noticed.

Isaiah lxii: 2: "And thou shalt be called by a *new name*, which the mouth of the Lord shall name." Acts xi: 26: "And the disciples were called Christians first in Antioch." They are also called the "Saints of the Most High God." What right have we to this new name, without the Christian spirit? We have a right to this name, if we follow Him whose name we bear. Is He our Prophet, Priest and King? A Christian must be "born of the Spirit," if he be *adopted* into the family of Christ. Romans viii: 15: "And ye have received the spirit of adoption, whereby ye cry: Abba, Father." If we are adopted into this royal family, we ought to be very careful how we walk. Dr. Bonar says it is a good name—an old family name, older than any of the names of earth of which men are so proud.

It is so much of a "new way" to some, that they are not willing to give up the old ways. Hebrews x: 20: "By a new and living way, which he hath consecrated for us, through the veil—that is to say, his flesh." At the crucifixion, how this veil was rent from the top to the bottom. By His death He opened up "the new and living way." We do not now need the High Priest to enter once a year into the Holy Place for us, but each one can, through Him, our Great High Priest, "come boldly to the throne of grace." When we have come into this way, it is a separation. We sometimes have to walk alone with Christ in this way. Jesus told us of the broad and of the narrow way; the one leading down to darkness and death, and the other opening more and more bright, until it reaches Heaven. Proverbs iii: 17: "Her ways are ways of pleasantness, and all her paths are peace." Why can we not learn this? Matthew vii: 13, 14: "Enter ye in at the straight gate, for broad is the way that leadeth to destruction, and many there be which go in thereat." The "narrow way" is wide enough to walk with Christ; but we cannot walk with the ungodly in it; they hinder, and we stumble. If you cannot get your companions to go with you, *go alone*. The "narrow way" has a good deal of self-denial in it; but it grows easier at every step. The broad way grows harder and harder. "The way of the transgressor is hard." How often we say that as we read the papers, with their dreadful record of crime and misery. Not so the "path of the just," which grows brighter and brighter unto the "perfect day." If we go in the

"NEW WAY"

we have got to leave off a good many old things. Young converts should make sure of their foundations. God wants to make us happy. If we take the broad way we can read "destruction, ruin, darkness"; on the narrow way, "love, joy, peace." Christ has traveled this way; and the way he trod is the way to walk in, and not to please ourselves. Proverbs iv: 18, 19, "The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble." They go headlong; they stumble in darkness. But Christ, who is "the way," gives light. Proverbs

xiv: 12: "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

How many of us have felt the sting of the tongue! How ready we all are to publish an evil report! Surely we must have new tongues with a new heart. Mark xvi: 17: "They shall speak with new tongues." What's brought it about? If a man has a lying tongue, it is a sign that he has not been born again. James iii: 5-8: "Even so the tongue is a little member, and boasteth great things; * * it is full of deadly poison." How true this is, you all know! If we are true children of God, we shall spread a veil of charity over the failings of others.

Now, if we have got a "new tongue," we can sing the "new song." Psalm xl: 3: "And He hath put a new song into my mouth." That's what we want! There's more said in the Bible about song than prayer. If we have been born again, we ought to sing the new song; and even I can sing that. Now, when I sing loud, Mr. Sankey wants I should go to the other end of the platform; but when I get home to Heaven, I'll sing as well as he. Larks sing on the wing, when they are soaring; they don't sing in their nests. And that's what has been the matter with some of the churches; they get into their comfortable nests, and get four people to do the singing, as far off as they can get, and then the church gets cold. The Methodists sang religion into the hearts of the people. The world is after the best thing. If we can show them that religion is a joy, and a song in our hearts all the time, instead of speaking of our doubts and fears, they will get it.

Dr. Plummer, of South Carolina, who has lately died, told me of a man that was hard on his slaves. I went to see, and not a song was heard on his whole plantation. So I knew they must have a hard master. Don't let the world think we have a hard master in our Lord Jesus Christ. The first song—the song of Moses—was a song of redemption. The last song that is recorded is also a song of redemption—that of Moses and the Lamb. If you are Christians with the new life, you will have a desire for

NEW FOOD

—the "Word of God." Religious reading, books and newspapers, will have a new relish for you. You will be longing for them as

David did when he said, (Ps. cxix: 103) "How sweet are thy words unto my taste." Job xxiii: 12: "Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than my necessary food." It was sweet, even to Job, who lived on the other side of the cross. Job did not have the Sermon on the Mount, or the fourteenth chapter of John. The Psalmist speaks of angels' food, "bread from Heaven." The world can't satisfy. I have seen, during these meetings, two young men who thought they had commenced a new life; but they still retained their old associations—sought no new ones. It's a bad sign. We need all the help we can get. And we shall have a "new body," made like His, our dear Lord's own glorious body; and a "new home," grand and glorious—a mansion prepared for us. Old things will have passed away, and all things become *new*. Now, we want all these *new* things, with which nothing can be compared. Have we the "new birth," the "new creation," the "new name?" Are we in the "new way?" Have we a "new tongue?" Do we sing the "new song?" Has the "new food"—the bread from Heaven—a relish for us? Are we looking forward to the coming of our Lord Jesus Christ, when we shall have the "new body," upon which sickness and death has no power? And the "new home" over there—is that for us?

THURSDAY, FEB. 17.

FASTING.

Mr. Moody spoke as follows: We read in Daniel, 9th chapter, 3d verse: "And I set my face unto the Lord God, to seek by prayer and supplications with fasting." And in the 20th verse of the same chapter: "And while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God, * * the man Gabriel * * touched me about the time of the evening oblation." Acts 10th chapter, 30th verse: "And Cornelius said, 'Four days ago I was fasting until this hour; and at the ninth hour of the day I prayed in my house, and behold, a man stood before me in bright clothing.'" Here are two men that heard from Heaven while fasting. Let us to-day hear from Heaven, while we are here fasting

before God; for we have come here to ask God to bless us. In Leviticus, 23d chapter, 28th verse, we learn the use of fasting, and its institution in the service of the Jews. The apostles observed this day of fasting. Acts xxvii: 9: "Because the fast was now already past." Eighth chapter of Ezra, 21st verse: "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek Him; but his power and his wrath is against all them that forsake Him." They were coming up out of captivity, and going to rebuild Jerusalem, by permission of the king; and there, on the banks of that river, knowing the perilous journey and work before them, they stopped and had a day of fasting and drawing near to God—prayer that they and their children might be protected, and that they might be prospered in their way and work. "So we fasted and besought our God for this; and he was entreated of us." Here were the parents praying for themselves and their children. "We had said to the king that the

POWER OF OUR GOD

is with us"—ashamed to ask help of the king, when they could get help from their God. Is it not time for us to call upon God for ourselves and our children? The power we want is not the power of intellect, or the power of men, but the power of God, to convince men that these things concerning their souls are so.

We feel we have done for some all we can—we have talked with them and have prayed; and we feel that nothing but the *power of God* can change the heart. This people going off into the enemy's country, seek the power of God. We, living in an enemy's country, feel that we need the power of God. When men come to the place of worship, they feel a power they cannot resist. One thing we must keep in our minds: we ourselves must turn away first from every sin. See Isaiah, 58th chapter, 1st verse: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. Yet they

seek me daily, and delight to know my ways." When forsaking our sins and turning from them, we fast and seek God. Men will see the turning from, and know we are in earnest. When there is fasting like this, then these churches that have been vacant will be filled. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it. Isaiah lviii: 13. People here make the Sabbath a day of recreation and pleasure. If you take the family and go off riding, then some of the family will go a little further, and go fishing or hunting. If we fast, we must turn away from everything that displeases God, and let the pruning knife go down into our own hearts.

FRIDAY, FEB. 18.

REVIVALS.

Mr. Moody said that he would speak to-day about revivals. There is no record of any before the flood, and perhaps that is the reason that the world became so wicked, that it had to be destroyed. The exodus of the Hebrews from Egypt may be considered a revival. They cried unto the Lord. Their spiritual life was quickened, and then Moses led them out of bondage. There were revivals again and again in the days of Joshua. In Judges we have a record of a succession of revivals under leaders raised up by the Lord—as Gideon, Jephthah, Samson, etc. In I Samuel vii: 3-10, we have an account of a great revival. The people came together and fasted. They repented of their sins and cried unto the Lord. And the Lord heard them, and gave them power over their enemies. Perhaps David, who was a young man then, was converted during that revival. The characteristic of that revival at Mizpeh was the putting away of strange gods. This must be the characteristic of all true revivals, and that is the reason so many people don't like them. They are not willing to give up their idols. We

see this in the accounts of the great excitement at Ephesus, when Paul preached against the gods made with hands. See Acts xix : 23. There are idols now that men worship, and they don't want to be disturbed. They don't want the spirit of God to come down and arouse a slumbering Church ; for then some craft that they are interested in may be in danger. And the worst of it is that these enemies of revivals get nominal Christians to join them. An illustration of this we have in Nehemiah vi : 1. Sanballat, Tobiah and others opposed them who were trying to build the walls of Jerusalem. And so whoever tries to do a good work in this evil world will encounter opposition. But when these heathen failed to intimidate Nehemiah, they hired Shemiah, a Jew, to try to persuade him and the believing Jews to shut themselves up in the temple, that their enemies might fall on them and slay them. Nehemiah vi : 12. Satan always tries to get allies among the professed people of God. They can do his work for him better than he can do it himself. But how sad it is to see those who call themselves the Lord's servants fighting against Him. In the days of Jehosaphat, II Chron. xx : 12-24, there was a revival of religion. A fast was proclaimed ; the people humbled themselves before God. He heard them, and gave them a signal victory. That was a

GLORIOUS REVIVAL

of religion in the days of Elijah, when he summoned all Israel to Mt. Carmel, and God answered by fire. Never did people turn so suddenly. No doubt there were critics and cavillers then as now. They said, "This is a transient excitement." Some of these people will go back to their idols. Did Elijah do wrong, or act foolishly in that earnest appeal, because some who cried "The Lord he is God" would not hold out? If a man tumbles into the river, shall I not try to rescue him because he may fall in again?

During the 400 years before the coming of Christ, there were no revivals. And what a time of darkness that was. But suddenly John the Baptist appeared. Then the whole nation was moved. Men, women and children rushed to the wilderness to hear the strange preacher. All this was irregular. Men shook their wise heads and said: "It won't last long." And in one sense it didn't, for John was soon arrested and beheaded. His ministry

was very short. But the effect of those sermons on repentance has not yet passed away. Soon Christ came. He preached on the mountains and in the streets. He sent out the twelve and then the seventy to preach in all the towns and villages. There was a revival everywhere throughout the land, except in the temple at Jerusalem. They didn't want it there. They kept up all the forms, they offered the daily sacrifices and prayers : and was not that enough ? The world has never seen two such preachers as John the Baptist and Jesus, and the world was never so mad about any preaching as about theirs. There is always opposition when men are in earnest. When John was beheaded, no doubt they cried ; " Didn't I tell you so—transient excitement." A " nine days' wonder ! " And so, too, when Christ was crucified. They thought that they had stopped Him. But a power came out of His sepulchre, such as the world never saw before. The disciples of Christ were slain. But whenever a martyr fell, a hundred more would rise up to take his place. The more men opposed the revival, the more it grew. The great excitement in Jerusalem on the day of Pentecost has not ceased. The world feels its influence to-day.

If the Roman Catholic Church is apostolic, as it claims to be, it was born in a revival — for apostolic times were revival times. If the Episcopal church is apostolic it ought to believe in revivals, for to them it owes its existence. Some Lutheran churches oppose revivals. But their very name rebukes their opposition ; for Luther was a great revivalist. The Methodist church sprang out of a revival ; and yet I am told that even some Methodists are terribly afraid of religious excitement. All our denominations and churches are the outgrowth of revivals. And we need them now. The whole country needs them. The Romish church is holding what it calls missions. I am glad of it. They are really revival meetings. Even the Established Church in England is waking up. And it is time that it should. A friend visiting one of the English Cathedrals, said to the sexton : " Do you have many conversions here ? " " Conversions ?—What do you mean ? Do you think that this is a Wesleyan chapel ? " I pity down deep in my heart the church that don't have conversions ; I pity the minister who don't pray and labor for revivals. He has mistaken his calling.

Let us consider now some of the objections that men use against revivals. First, they tell us that children ought to be trained up as Timothy was, and that if they were they would be converted early. To that I say, Amen. But nine-tenths of the people now-a-days have had no religious training. What is to become of them? Shall we not try to save them? Must they perish because they were not brought to Christ by pious parents when they were little children?

A second objection is, that revivals are irregular, and out of the established order. Well, admit it. But was not Enoch considered irregular, and Elijah, and John the Baptist? What if men should cry out in some modern church: "What must I do to be saved?" as they did on the day of Pentecost. Wouldn't somebody complain that they were disturbing the meeting? Wouldn't the minister get confused, and lose his place in his manuscript sermon? Do we want a cold, dead regularity and order?

A THIRD OBJECTION

is want of dignity. But I pity the man whose dignity won't let him stoop down and try to lift a fellow man out of the gutter. It was dignity that crucified our Saviour. He did not come in just the style in which the Jews expected their Messiah to come. They were offended at Him. They despised Him. They asserted their national, priestly dignity by putting Him to death.

A fourth objection is that so many fall away. But don't some fall away when there is no revival? Didn't some fall away when our Saviour was preaching on the earth? We read in John vi: 66 that many went back and walked no more with him. Should He have quit preaching because they went back, and because Judas betrayed Him? We learn, from the Parable of the Sower, that there are four kinds of hearers. Until the end of time, some seed will fall on stony ground, or by the wayside, or among thorns. Paul writes about some who fell away under his ministry. If all men held out, the word of God would not be true. These failures and apostacies confirm its statements.

A fifth objection is excitement. Men say: "Be careful, now; don't get excited." But there is more excitement every day on the Stock Exchange than in our meetings. I have heard of ladies

getting so excited at a horse-race, that they have drawn off their gloves and bet them on the result. How about the excitement at political meetings? How about the excitement at the card table? Is it right to be excited about everything else, and wrong to be excited about the interests of the soul?

But another objection is that we keep late hours. This is not true. Our meetings are dismissed at nine o'clock, and when I go home, at the end of the inquiry meeting, people are just coming out of the theatres. Men go to billiard saloons, and drink and play until after midnight, and then go home and beat their wives. That is all right; but to go to meetings and get home at half after nine—O, that is all wrong!

But yet again we are told: It will be a

SHORT WORK.

Well, John the Baptist's work was short, and that on the day of Pentecost was short. But their influence is felt to-day. During the great revival of 1857, half a million were converted in this country. Then came the war, with its baptism of blood; and Oh! how many I found dying on the battle-field and in hospitals, who blessed God for that revival. We have had a little breath from Heaven in this city. But shall we stop now, and fold our hands? No. Let us go on working for God. Let us have a revival three hundred and sixty-five days in the year. When I can't work for God any longer, I want to die. I don't want to live, unless I can be useful. That is the only thing worth living for. It is only a little while that we can serve our blessed Master here. Then let us be up and doing. We don't know what results may follow, if we are faithful. A meeting a few years ago in one small church has already given five converts to the ministry. Two hundred of the young men converted in Glasgow, during the few weeks we labored there, are now preaching the Gospel. If this is God's work, it will be as lasting as eternity. If we are willing to be used by the Lord we may see far greater results. I am hopeful—I have never been more so than I am to-day. Let us believe in revivals. I have no doubt that nine-tenths of you who are active Christians were converted in revivals. Improve the talents you have. Do good as you have opportunity, and God will say to you

at last, "Well done." Napoleon had a medal struck to commemorate one of his great battles, with the simple inscription: "I was there." How proud the soldiers who were entitled to wear that medal! Oh! when we stand at last before the Master, may we all be able to say: "I was in the thickest of the fight!"

TUESDAY, FEB. 22.

THE RESURRECTION.

Mr. Moody asked all to turn to 1 Corinthians xv. Few chapters are read so often as this. Some portions of it are usually read at every burial service. Many who lose friends think by reading this chapter to find out something about where they have gone. Paul's object in writing this epistle was to meet certain heresies that were creeping into the Corinthian Church. And one heresy was that the dead should not rise. The apostles and early Christians preached the doctrine of the resurrection. Paul brings in as witnesses of Christ's resurrection, first, Cephas—not that he was the very first, he does not follow the order strictly—then the twelve saw him; then five hundred; then James; then he himself saw him.

But there were not only unbelievers then, but there are unbelievers now of the resurrection of Christ's body; they say it was only his spirit that rose. But this chapter proves that his body was raised.

Gentiles, now, and Jews then, contend that his disciples stole away his body. In Matthew xxviii: 11-15, we read how the story of the theft of his body was manufactured. It was death to any man to break the Roman seal. If the disciples broke the seal on his tomb they would certainly have been put to death. What object could they have in going up and down the land lying about his resurrection? But in Acts ii: 32, Peter says: "This Jesus hath God raised up, whereof we all are witnesses." If this was a fraud, sharp, keen Jews would have detected it. The Roman governor would have found the body if it had been stolen. It would have been the greatest miracle in the world to have succeeded in this fraud, if it was a fraud. Five hundred witnesses, and not one of them turning state's evidence. Going to the stake, one after the

other, for a fraud, and not confessing. What motive could they have to perpetrate such a fraud—to say that they had eaten and talked with him. The Jews had a motive, and so had the soldiers, to say that the body had been stolen away; they were bribed. But what had the disciples? It forced them to live in dens and caves. They were counted the off-scouring of the earth. And yet, with their testimony, many will not believe. Jesus said, Luke xxiv: 48: “Ye are witnesses of these things.” Jesus left them behind to testify to this very thing. A witness is one who knows; who has facts, not opinions or impressions. They were to be witnesses of his death and resurrection, and ascension. And they all went, and were

TRUE WITNESSES.

They talked, and lived, and died for nothing else; and they all died for their testimony.

Read Acts xvii: 18. Athens was the last place to be pleased with such testimony. Modern preachers would have given them geology and philosophy, but Paul preached Jesus and the resurrection. 31st verse: “Hath given assurance unto all men, in that he hath raised him from the dead.” I pity the preacher who don’t believe this doctrine. The power of this doctrine was seen on the day of Pentecost; when it was preached the Spirit was poured out. But I never in my life have heard a sermon on the resurrection. Preachers don’t preach it, because they and the people don’t believe it. A lady once asked me why I did not fellowship a certain preacher. I said, “You ask him if he believes that Christ rose from the grave.” She returned and said, “Yes, he believes it.” “You ask him if he believes his body rose.” She came back and reported that he did not think that doctrine was essential to Christianity. If a man is unsound on the resurrection, he is unsound on the atonement and justification, and everything else. I Corinthians xv: 14: “If Christ be not risen, then is our preaching vain; and your faith is also vain.” If I didn’t believe this doctrine, I would not preach any more. 19th verse: “If in this life only we have hope in Christ, we are of all men most miserable.” And how true this was of the apostles; how they suffered. Paul was often stoned for preaching the resurrection. He would not have preached it, if it had not been es-

sential. Yet men say it is not an essential doctrine. 22d verse: "For as in Adam all die, even so in Christ shall all be made alive." Many a battle has been fought on this text. Some say it teaches universal salvation; that the drunkard and the thief and all are saved. But it says those that are *in* Christ shall be made alive. In Daniel xii: 2, we read: "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Also read the 3d verse. I Corinthians xv: 26: "The last enemy that shall be destroyed is death."

DEATH COMES TO ALL

—all except two that have been translated. But Christ will destroy that enemy. John v: 25: "The dead shall hear the word of the Son of God, and they that hear shall live." All shall hear His voice and come forth. There is a resurrection to life and a resurrection to damnation. I Corinthians xv: 35: "But how are the dead raised up?" ■ ■ "Thou fool"—it sounds harsh, but only means one void of scriptural understanding. A grain of wheat dies, and so new life comes. There are differences in the resurrection; we are not all to be just alike. I know this is a mystery, but so there is mystery in a great many things. In the north of Scotland there are many miles where there are no trees. Suppose a boy who had never seen a tree should be told that if an acorn is put in the ground and dies, a great tree would come forth. He wouldn't believe it. A worm, of which you are afraid, becomes a butterfly. A little black seed dies, and a beautiful flower is the result. This is the sweetest doctrine in the Bible. Paul says it is "sown" in corruption—we say "buried." We ought to abolish that word. We don't say we "bury" the wheat, we "sow" it. Read verses 42, 43 and 44. Thank God for this chapter. You say good-bye to friends in the grave; but we shall soon meet again. Upon Dean Alford's tomb is inscribed, "The inn of ■ traveler on the way to the New Jerusalem." Jacob will lose his lameness, Paul his thorn in the flesh, and you all your blemishes in the resurrection. A glorious day is before us. Everything before us is glorious. I pity the man who don't read this chapter, certainly once a month. It lifts us out of our poor selves.

WEDNESDAY, FEB. 23.

THE SECOND COMING OF CHRIST.

Mr. Moody continued his exposition of the 15th chapter of I Corinthians. He read from the 49th verse to the end of the chapter. He said: We cannot study the resurrection apart from the second coming of Christ. Paul says: "The dead shall be raised, and we shall be changed." This change takes place when Christ comes. So, the two events are united. In all Paul's epistles baptism is spoken of only thirteen times, and Christ's second coming more than fifty times. Yet, nowadays, how much more we hear about the former than about the latter! There are 260 chapters in the New Testament, and in them there are no less than 318 references to this doctrine. There are two opinions in the Church in regard to the millenium. Some think that the thousand years of holiness and peace will precede the return of Christ to the earth; others think that they will follow His return, and that He will reign here in person during the thousand years. The former class of interpreters are called post-millenarians, and the latter are called pre-millenarians. Those who differ on that point ought to have charity for each other. There is no reason that I should denounce a brother because he don't see this thing just as I do. I believe that when Christ comes the saints then on the earth will be changed. They will not have to die and go into the grave, but will be caught up to meet their Lord in the air, and that He will then set up a visible kingdom on the earth.

Christ's first coming into the world was announced by angels; so was His resurrection. And we have the same authority for expecting His second coming, and that it will be bodily and visible—not spiritual only, as some believe. We read in Acts i: 10, 11, that immediately after His ascension two angels said to His disciples: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." His ascension was bodily and visible, and so will His return be. He will come back as He went away. This is the message that He sent down to His sorrowing disciples, and this is the hope of the Church to-day. I can imagine that ascension scene. He goes up, up, while His disciples gaze in wonder and sorrow. A cloud

receives Him, for we are told that "He maketh the clouds His chariot." Above that cloud are hosts of shining ones who have come to welcome their returning Lord. But amid that rejoicing company of angels, He thinks of His disciples and pities them. He wants to comfort them in this sore bereavement. So He says to two of His shining ones: "Go down and tell them that I

WILL COME BACK AGAIN."

And "Behold two men stood by them in white apparel." And said: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." Yes, thank God, He is coming again, just as he went. We are going to see Him in person; He that left this world blessing it—for that is the way He left this world, blessing it—is coming back to bless His own Church, and to receive them that have waited for His return. If you read the 26th chapter of Matthew, the 64th verse, you will find that it was just this very thing that caused His death. When the high priests asked Him who He was, and if He was the true Messiah, what does He reply? "Jesus saith unto him, thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." That was enough. The moment they heard that, they accused Him of blasphemy, and condemned Him to death, just because He was coming again. "Ye shall see me coming in the clouds of heaven."

Now, let me say, that this doctrine has suffered a good deal from those who claim to be its friends, because they set a time—a certain day—for His coming. But we read in Matthew, 24th chapter and 36th verse, that no man knows when He shall come. "But of that day and hour knoweth no man: no, not the angels of heaven, but my Father only." Now, there is clearly taught that the day and the hour knoweth no man; no, not the angels in heaven. Hence, when a man comes and tells you that he knows when Christ is coming—that He is coming next year, or at any particular time, he has got no truth for that assertion. "The day and the hour knoweth no man." Miller said that He would come in 1843. Dr. Cumming, of London, said that He would surely come in 1866. But if we knew the day and the hour of His

coming, we wouldn't be watching. All through the Scriptures we are told to watch for His coming.

"Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh." And then we are also taught that His coming shall be sudden. We find in Matthew, 24th chapter, 37th verse: "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be." Thus the time of

HIS COMING IS UNKNOWN,

and He is coming unexpectedly. In another place it says that He is coming like a thief in the night.

Now, I can imagine some of you say, "He is coming to us when we die." But that is not what is taught here. Death is not the coming of the Lord. Just turn to the 21st chapter of John, 18th verse: "Verily, verily, I say unto thee, when thou wast young thou girdest thyself, and walkest whither thou wouldst; but when thou shalt be old thou shall stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake He, signifying by what death He should glorify God. And when He had spoken this He saith unto him, Follow me." Now, the thought I want to call your attention to is this; that Christ didn't look to death and his coming as one and the same thing. He kept them distinct. His coming is one thing; Peter's death is another. You and I may be summoned away before Christ comes; but I am not taught anywhere in the Scripture to look for death. That is not in the Scripture. We are not told to look for the coming of the Lord. Now Peter wanted to know what John should do. "Jesus saith unto him, if I will that he tarry till I come, what is that to thee? Follow thou me." That is, you are to follow me, and not look to see what this disciple or that disciple is going to do. "Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said unto him, he shall not die; but, if I will that he tarry till I come, what is that to thee?" There is a difference between

death and his coming. Now, I think that we make a great mistake in saying that death is the coming of the Lord. Death is one thing; and the coming of the Lord is another. Why, the year of jubilee will burst upon this world bye and bye; and we shall come up out of our graves. That is distinct and separate from death. It will be all life then. We shall be changed in the twinkling of an eye. Enoch was one type of life; he was caught up into heaven. Elijah was translated from earth to heaven in a fiery chariot. These two represented the first two dispensations; and so Christ, who represented the third, has gone up; and when he comes these bodies shall come forth from their graves. If we wait until Christ comes, we are going to defy death. Death has been conquered, and bye and bye, I don't know when, in the fullness of time, we shall rise victorious to glory. He shall come and set up his kingdom on earth.

I should like to have you turn to Thessalonians. Every chapter in that first epistle is about His coming. "For the Lord himself shall

DESCEND FROM HEAVEN

with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words." That is the comfort of the Church; not that we are going to die, but that the Lord may come at any time and take us away into that bridal chamber. Now, it is said that His coming in judgment on the earth to dash the nations to pieces that have disobeyed Him is one coming, and that His coming to take His bride away is altogether different. So His first coming is in the air; and that is when we shall be caught up to meet the Lord in the air. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Then, over here, in the 5th chapter of John, 25th verse: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Him-

self; and hath given Him authority to execute judgment also, because He is the Son of Man. Marvel not at this, for the hour is coming in which all that are in their graves shall hear His voice, and shall come forth."

What is it that makes the 14th chapter of John so sweet? Why! because it tells us He shall come again. "Let not your hearts be troubled; ye believe in God: believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." Then what does He say? "And if I go and prepare a place for you,

I WILL COME AGAIN

and receive you unto myself, that where I am there ye may be also." That is the key-note to the 14th chapter of John—not that He is going to send death, or send some angel after us, but that He is coming Himself. He Himself is coming back after His bride. He came down here to get a bride, and the world rose up and cast Him out, and said He shouldn't have a bride. Then He went up above, and has been there these 1800 years gathering out his bride. Some one says: "You can get some idea of how magnificent these mansions are by the time He takes to get them ready."

Now, there is no place in the Scriptures where we are told to watch for signs—the rebuilding of Babylon, or the returning of the Jews to Jerusalem; but all through Scripture we are told what to do—just to watch for Him; just to be waiting for our Lord's return from heaven. In Paul's Epistle to the Phillippians we read: "For our conversation is in heaven; from whence, also, we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." "Looking for our Lord and Saviour." And that's the attitude of every true believer in this world, with loins girded, lamps trimmed and burning, watching for the coming of the bridegroom. Thank God, he will say, when Christ comes: "Behold, the bridegroom cometh." Now, he says again here, in the 2d chapter of Titus and the 13th verse: "Looking for the glorious appearing of * * * our Saviour Jesus Christ." In I John

iii: 1-3, we are told that every man that has this hope in him purifieth himself." I never saw a Christian who was watching for the coming of his Lord, that was worldly-minded. He who lives in this state of expectancy is already caught up into the air spiritually. In Mark xiii: 33, we are told to watch. We are in an enemy's country. We need to be ever on our guard. We need to be ever looking up. If I write to my wife that I am going home very soon, that she is not to expect any more letters, but to expect me daily until I come, and if when I get home I find that she has gone away, I will feel that she did not believe what I wrote to her. So the Christian who is not listening always for the footsteps of his Lord, shows that he has little faith in His promise. Some think that when Christ comes, everything will be wound up with a whirl. But it was not so when He came before. Men were disappointed in some of their expectations then, and they will be at His second coming. A very comforting thought for many of us is, that when Christ comes He will bring with Him our pious friends who have died. Their spirits will accompany Him, and their bodies will come up from the grave. The resurrection will follow the advent, and there will be blessed reunions. I pity the man who does not believe and rejoice in the second coming of Christ. We will take another look at this subject to-morrow.

THURSDAY, FEB. 24.

THE SECOND COMING AGAIN.

Mr. Moody prefaced his Bible exposition to-day by reading a letter. The writer had understood him to say that the souls of believers slept in the grave with their bodies until the second coming of Christ. He did not say so, and did not think so. He believed that Paul was in glory with Christ, and not in the grave. Yet he did not think that Paul had received his crown yet. He would not get that and the fullness of eternal life until his body was raised. But on all these doctrines we ought to consult the Bible, and believe what it teaches, without any reference to the opinions of men. If we go to it with a teachable spirit, it will give us light.

There are prominent men in all the churches who believe in ■

pre-millennial coming of Christ. But we must each of us settle the matter for ourselves. We must not be afraid to think for ourselves, and take our views of truth at second hand.

A man said to me yesterday, "I don't propose to trouble myself about Christ's second coming, for it won't be in my day." How does he know that? Is not that the very spirit which Peter speaks of in his second Epistle, chap. iii: vs. 3 and 4? "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. And saying: 'Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.'" And he goes on to say, v. 10: "But the day of the Lord will come as a thief more in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein, shall be burned up." We have no right, then, to say when it will not come, any more than we have to say when it will come.

Others tell us that the world must be converted before the

SECOND COMING.

But this is not what our Saviour taught. Read Matt. xxiv: 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The gospel is to be preached everywhere as a witness. That may be done, and yet the world be far from being converted. All that is prophesied about the knowledge of the Lord filling the whole earth, and holiness to the Lord being written on every thing, refers to the next dispensation—to that of Christ's personal reign.

Turn now to the last letter that Paul wrote, II Timothy iii: 1-7. He there says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." This does not sound as if the world was to be converted in those last days. The world is not growing better, but worse. By the world, I mean those who are outside of the Church. The Church will grow. But the Church is not the world. The Church is like a ship at sea. The water may be all around the ship, and dash over it, yet the ship is safe. It is only when the

water gets into the ship that it is in danger. So the peril of the Church is not from the opposition of the world, but from its own conformity to the world. Paul, in his letter to Timothy, says men shall be "lovers of pleasure" in the last days. How true that is now, and especially in California. Apply the test to yourselves. Don't you prefer the ball and the theatre to the house of God? Don't you prefer the novel and the newspaper to the Bible? The Church is retrograding in spirituality and in power. She is losing her testimony. Ungodly men have come in, and have turned God's house into a place of amusement. Is it any wonder, then, that the children of the Church are going to ruin? The demand is for preachers who can tickle men's ears, and draw crowds, and not for godly ministers full of the Holy Ghost. Read the 13th verse, "Evil men and seducers shall wax worse and worse." Isn't that so? Are the people better than in former ages, because they are more intelligent? On the contrary, their sins being committed against greater light shows that they are worse, just as Paul foretells.

Let us now turn to Matt. xxiv: 37. There we read: "But as the days of Noe were, so shall also the

COMING OF THE SON OF MAN

be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark; and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." Was the world growing better before the flood? Then it will not before Christ's second coming, for He represents the two cases as parallel. We have another striking picture in the closing verses of the same chapter. "But, and if that evil servant shall say in his heart: 'My Lord delayeth his coming,' and shall begin to smite his fellow servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of."

The world is a wrecked vessel going to destruction. The Church is a life-boat, in which we try to save all that we can before the wreck goes down. Our business is to get men out of the world that is doomed to destruction.

This doctrine of Christ's second coming don't paralyze missionary effort. It stimulates it. I never felt so much like working to save men as since I understand about the second advent. The early Christians were constantly expecting their Lord—and yet how zealous they were. Christ may come to-day—to-night. My time to work for Him may be short, and I must improve every moment.

But some tell us that Christ's pre-millennial coming makes the dispensation of the Spirit a failure. I do not think so. It is we that fail. Yes, man has been a failure under all the dispensations of grace.

Read in Matt. xxiii: 37-39, our Saviour's farewell to Jerusalem. It closes with these words: "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." When he returns, He will not be treated as He was before. There will be room for Him at Bethlehem. He will be welcomed in Jerusalem. He will reveal himself as Joseph has revealed Himself to his brethren. He will say to the Jews, "I am Jesus," and they will reply: "Blessed is He that cometh in the name of the Lord." And the Jews will then be that nation that shall be born in a day.

In I Cor. xi: 26, we are told that in the Supper we do show forth the Lord's death until He come. That is a memorial feast. We ought at the table to think of Christ and His coming, and not of ourselves. It ought to be a joyous and a hopeful commemoration.

But some tell us all this is too good—too wonderful. It cannot be true that Christ is really coming. And we cannot understand how He will come. Well, there are many things about His first coming that were very strange, and that nobody seemed to understand beforehand. It will be so again. But don't let difficulties and mysteries trouble you. He has promised to come, and He will. Then join the Church, so that you can show forth His death until He comes. Every true disciple ought to be at the Lord's table.

And now, there are a great many passages that refer to this second coming that I have not time even to read. I will give them to you that you may examine them at home. Luke xix: 13; I Tim. vi: 12-14; I Thess. i: 10; James v: 8; II Tim. iv: 8;

I Peter v: 4; I Thess. iv: 13-14; Rev. xx: 3, and in the next to the last verse in the Bible; "He which testifieth these things saith, 'Surely I come quickly.' Amen. Even so come, Lord Jesus." Can we join in that prayer? When we see how much sin and sorrow there is in the world, must we not long and pray for the speedy coming of Christ? I don't know all that is going to happen when He comes. I have only settled this one thing, that He is surely coming. That my Bible teaches, and I will not give up the glorious hope until convinced by the Bible that I am wrong. I believe that the next great event on the earth will be the coming of Christ. And when He appears, He will draw unto Himself the hearts of those who love Him, as the magnet draws the particles of steel. They will fly up to meet their Lord in the air, and the graveyards will bloom with the glorified bodies of the saints. Oh! may these blessed truths stimulate us, and may we all listen for the footsteps of our coming Lord as a wife listens for the return of her husband!

FRIDAY, FEB. 25.

PEACE.

This was the subject of Mr. Moody's Bible reading to-day. Peace is the third of the nine graces mentioned in the 5th chapter of Galatians. Peace is love in repose. It is one of the synonyms of the Gospel. It is written in Isaiah lii: 7: "How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace." The good tidings are peace. The angels who announced the birth of Jesus to the shepherds sang: "Peace on the earth." He brought peace. It is a tree that roots itself in the clefts of the Rock of Ages.

But Christ said: "I am not come to send peace, but a sword." Matt x: 34. This used to trouble me, but I understand it now. They who live in the flesh cannot please God, and they that live in the Spirit cannot please carnal relatives and friends. And so it comes to pass that when one member of a family is converted, there is discord. The ungodly oppose and persecute those who try to serve God. Husbands get angry when their wives become Christians. "A man's foes are of his own household." Christ brings peace, but the world won't have it, and so it must have war. He

who resists the Prince of Peace will have conflict. The flesh lusteth against the Spirit, and the Spirit against the flesh.

This war is not only in our homes, but in our own bosoms. If we are not willing to yield to the Gospel, there must be strife within. But for this Christ is not to blame. He wants us to have peace.

When there is opposition in the family, don't let down the standard in order to conciliate ungodly friends. Never do wrong, in order that good may come. Obey God first, and in all things. Then obey your parents in the Lord. That is the law. Duties never conflict.

In John xvi: 33, Jesus says: "In Me, peace; but in the world, tribulation." How true this is; how often we have found it so. The reason people don't have peace is that they look for it in the world, and not in Christ. Justin Martyr used to say: "God had one Son without sin, but He has no son without sorrow." The man who loves controversy has not been born of the Spirit. The true Christian will do all that he can to keep peace in the world.

Read Jeremiah xxix: 7: "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." Even in the land of these oppressors, they were to

CULTIVATE PEACE.

This the child of God should do, wherever he lives. I have always been blessed when I tried to act as a peace-maker. And when I have done anything that tended to stir up strife, I have brought darkness on my soul. If you cherish a bitter spirit, or speak evil of your neighbor, you will bring sorrow and gloom upon yourself. The Gospel is peace—reconciliation. It brings the sinner into harmony with God, and we who profess it ought to live it.

It has been said that peace has five enemies: Envy, avarice, ambition, anger and pride. But all sin disturbs our peace. If I turn from sin, however, and try to please God, He promises that He will make even my enemies to be at peace with me. Prov. xvi: 7. But He says: "There is no peace to the wicked." Isaiah xliii: 22. Show me a wicked man and I will show you one that is a stranger to peace. Why do men crowd places of amuse-

ment? They are seeking peace, but they seek in vain. They cannot find it, for God has said: "No peace." Money can't buy peace. Worldly success can't secure it. You cannot get it by trying to drown memory and conscience in the intoxicating cup. In Deut. xxix: 19, we read: "And it came to pass, when He heareth the words of this curse, that He bless himself in His heart, saying: I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst." The sinner trusts in himself. He plunges into dissipation. But he finds that there is no peace in sin. God turns the way of the wicked upside down.

In Isaiah lix: 8, it is written: "The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace." I have yet to find the man who found peace in crooked paths—while wandering away from God. What a picture of the sinner God paints in Isaiah lvii: 20: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Men seek for peace in heaping up riches. But read the account of that rich man in Luke xii: 16. He said: "Soul, take thine ease." But God said: "Thou fool, this night thy soul shall be required of thee." Oh! these men that are piling up wealth—doesn't the thought steal in upon them that death will come? Do they not ask themselves: "Where am I going? And whose shall these things be?" Go to the door of the rich man's heart and knock. Ask it to come out and tell its hidden sorrows and fears. A peace that is won by sacrificing principle is false. We should never compromise what is right to conciliate any one, or to secure his good will.

Let us inquire now how we are to get peace. In Job xxii: 21, we read: "Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee." Show me a man who knows God, and I will show you a man whose spirit is at rest. He who knows God best has the truest peace. John, the beloved disciple, was intimately acquainted with Jesus, and he had peace day and night—peace when he was cast into a cauldron of boiling oil; for they could not put him in without putting Christ in with him—peace when banished to Patmos, for he knew that Christ would go

there with him. In Ps. cxix: 165, it is said: "Great peace have they that love Thy law." Not that they keep it, but that they love it. I get peace by going alone with my Bible, and letting God talk with me. The reason so many Christians have no peace is, that they will not let God talk with them. Oh! study the Bible, and your faces will shine; and the world, taking knowledge of you that you have been with Jesus, will be attracted to Him. Isaiah xxvi: 3: "Thou wilt keep him in

PERFECT PEACE

whose mind is stayed on thee; because he trusteth in thee." Who is the mind to be stayed on — ourselves? There is little comfort in looking at ourselves. That is the way to be miserable. Love must have an object outside of itself. He who loves himself only cannot be happy. True satisfaction is found, not in thinking what I am to the Lord, but what the Lord is to me. I like that word "perfect." That is the kind of peace the world can't give, and that it can't disturb. When you go to the communion table, don't think about your unworthiness. None of us are worthy. Think of the infinite worthiness of Christ. There is no peace until we forget ourselves and look to Him. In Isaiah xxvii: 5, God says: "Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me." We cannot make peace with our own strength. A little child will go to sleep when clasping its mother's or father's hand, saying: "I feel safe because you are so strong." And so feels the child of God. May He help us to lay hold of His strength.

Turn now to Phil. iv: 6 and 7: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Peace is a condition into which we enter: as the negroes entered into freedom when Lincoln issued his proclamation. He made the freedom for them, and they received it. So Christ makes peace for us, and we must accept it from Him as a free gift. You can do so now if you will. You can enter into peace while I speak. This peace of God is four-fold: inward, outward, with God, and with man. If we have not all these kinds

of peace, we have not the "perfect peace," "the peace of God. In Isaiah xlviii: 18, peace is described as a river. It flows on the same, day and night. True peace is independent of circumstances. Many have enjoyed it who were great sufferers; who were bed-ridden for years. The end of the righteous is peace. He has no fear or conflict in the hour of death. A soldier dying on the battle field near Sebastopol, said to his comrade: "Open the Bible and find the verse in it that begins with peace." Do you know where that verse is? How many of you can find it? It is John xiv: 27: "Peace I leave with you," etc. Christ, when dying, made a will. He gave His spirit to His Father, His body to the care of Joseph of Arimathea, His mother to His beloved disciple, and His peace to all who will trust in him. No lawyer can break that will, for Jesus arose from the dead to be His own executor.

How beautiful was the old Hebrew salutation and farewell: "Peace be unto you," "Peace go with you." And how sweet the benediction recorded in Numbers vi: 24-26: "The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace." He who said to the troubled sea, "Peace be quiet," can quiet all the turmoil of our hearts. He can give us peace.

TUESDAY, MARCH 1.

PRAISE AND JOY.

Mr. Moody said the first impulse of a new-born soul is to praise God; and the last utterance of a dying saint is praise. The spirit of true piety is praise. The nearer we are to God, the more we will feel like praising Him. And our Heavenly Father loves praise, just as we love to hear our children tell how much they love us. Turn to Revelations xix: 1-6. There are four "Alleluias" in those six verses. Praise is speaking well of God. A living church is a praising church. Praise is paying rent to God. Read the 146th Psalm; how full of praise it is. I knew a man who began every speech in prayer-meetings with "Praise the Lord." When he cut off one of his fingers, he came with it bound up, and

praised the Lord because it was not his whole hand. The King of England, at the close of the Revolutionary war, appointed a day of thanksgiving—not a day for the thirteen colonies lost, nor the money spent and the lives sacrificed, but to praise God that it was no worse. So we should look on the bright side. We would get more blessings if we were more thankful.

Mr. Moody here read parts of the 147th, 148th, 149th and 150th Psalms. With what a burst of praise David finished his songs on earth, and went to join in the hallelujahs of Heaven! Praise is an occupation of Heaven, and I pity the man who does not learn how to praise God before he goes there. A selfish man can't praise God. He praises only himself. Neither can an envious man, an ambitious man, a lazy man, an ungrateful man, or a backslider. We read in the 137th Psalm that the Jews, when in captivity, hung their harps upon the willows. They could not praise God then. The prodigal son did not feel much like singing when he was in the fields feeding swine.

There is a difference between mirth and cheerfulness. Mirth flashes and is gone. Cheerfulness is calm and steady. It comes from God, and is closely allied with the spirit of praise. Some people keep their houses shut up and dark. Everything is in perfect order, but the atmosphere is that of gloom—of death. So, many keep their hearts. They exclude the sunlight of God's love. We read that there were three stories in the Ark. But Noah and his family did not stay down in the lowest one, below the water-line, where all was dark. Many Christians, however, live spiritually down cellar. We ought to go into the highest story, and get as near God as we can.

JOY

is deeper and more abiding than happiness. Joy sings in the dark like the nightingale. The Christian can have joy, even in adversity. He ought to rejoice always. Unless we are joyful, we cannot be useful. We read in Nehemiah viii: 10, "The joy of the Lord is your strength." A joyful Christian will have power. If we are occupied with ourselves and our own burdens, we can't help others. But if we cast our burden on the Lord, then we are ready to work for Him. We get joy by trying to make others joyful. A farmer who kept all his grain—would not sell any, or

sow any—would not do any good or get any good. So with joy. The spirit of the gospel is get and give. Turn to the 51st Psalm. David says: "Restore unto me the joy of thy salvation; then will I teach transgressors thy ways." There is nothing on earth so powerful as a church full of joy. Such was the Apostolic Church.

In Rev. v: 9, we read of the new song in Heaven. They tell what God has done for them, and then burst out in ascriptions of praise. God don't ask us to praise Him without giving us reasons for doing so. And no matter how poor or unfortunate we are, we still have cause for thanksgiving. You can always find somebody that is worse off than yourself.

But, how are we to get joy? As we get the other Christian graces—by receiving Christ. Love, Peace, and Joy are the three divine sisters who stand at the threshold of the kingdom. They are the gift of the Holy Ghost.

How shall we keep joy when we get it? By feeding on the words of God. See Jeremiah xv: 16. The more we learn of Christ in His word, the more joy we will have. It is our privilege to be full of joy and of the Holy Ghost, as were the early disciples. There are three things for the Christian to specially rejoice in. First, his own salvation; Second, the salvation of others; Third, seeing Christians walking in the truth. Read III John, 4th verse.

In regard to the reflex influence of doing good to others, see Job xl: 10. There are two mountains in this world—one of joy, the other of sorrow. If we take a little every day from the latter and add it to the former, it will amount to a good deal in a year. We must get outside of ourselves and live for others. We must be dead unto the world, and alive unto God. Let these young ladies resolve that they will try to brighten some life every day, and forty years hence they will each have cheered and helped 14,600 people. And there is plenty of this work for us all. It seems to me that I could use a thousand lives for Christ if I had them. It is the little acts of kindness that tell. A physician's prescription to a hypochondriac patient was, "Do good to somebody."

But you may say: How can I rejoice when I have opposition at home; when my husband persecutes me because I am a Christian? Well, if you want to save that husband, you must be a joyful Christian. The grace of God is for just such cases. Take

your burden to the Lord and leave it there. Read in Luke vi: 22, what Christ says: "Blessed are ye when men shall hate you," etc. We must get our eyes on the reward. We must think of that. Paul suffered more than all the rest of the disciples, and yet he was always rejoicing. In Acts xx: 24, we read that he wanted to finish his course with joy. He didn't want to get cross or peevish in his old age, like that pious aunt whose nephews and nieces said they didn't want to go to Heaven if she was to be there, for she would be scolding them all the time.

WEDNESDAY, MARCH 2.

PARABLE OF THE SOWER.

Mr. Moody read a part of the 13th chapter of Matthew, and commented on the Parable of the Sower. Our Savior, as He sat by the sea-side, saw a man go forth to sow his field; and pointing to him he gave His hearers a lesson about preaching the Gospel. This was His custom. He was constantly comparing things. He did so, because what one both sees and hears impresses him more than if he only saw it. This parable classifies the hearers of the Gospel. It is true now as it was then, and will be to the end of time. I am glad that Christ spoke this parable; for it keeps me from being discouraged when I see so many go back after they have been interested in the truth. Christ Himself explains the parable, and we have only to apply it. The first class are wayside hearers. They are impressed by the truth: but the impression is transient. They like the meetings, the singing, the crowd. They are sympathetically interested. But if they don't go further and become converted, they will get more harm than good. If the Gospel don't soften, it hardens. The wayside was not in the condition to receive the seed. It was trampled hard. And so if a man's heart is full of business or of amusements; if he only comes to the meetings now and then, with a pre-occupied mind, they will do him no good. Things not wrong in themselves may so engross the thoughts that the good seed cannot take root. The second class are the stony ground hearers. Here the seed springs up quickly, and grows well for a time, but soon withers and dies. These hearers are like trees that blossom, but fail to perfect their fruit. There

are a good many Christians of this class on the Pacific coast. They want to be religious, but they don't count the cost. They go with the crowd when it shouts "Hosanna" to the Son of David to-day, and they will go with it when it cries "crucify Him" to-morrow. A little opposition discourages them. But one who is rooted in the love of God is strengthened by opposition. Persecution drives him nearer to Christ. Sunshine is good. It makes the tree grow that is well rooted. But it withers the tree that has no root. Storms that will develop the vigor of trees in a deep soil, will blow down those that are in a shallow soil. And so it is in churches. When all is calm and the minister popular, etc., the shallow professor gets along pretty well. But when trials come he falls away. How easily some people are offended! If we are truly converted—if we are united to God and not merely to a church or a minister—we won't let any ill-treatment or neglect drive us away. We will cling to Him, whatever others may do or fail to do. What we want is a personal Saviour. If we have Him, all trials will only drive us nearer to Him.

There are a good many stony ground hearers in California. They don't find the churches here just like those in the East. They get disaffected, complain, and keep aloof. These people were stony ground hearers at the East. Be sure, young converts, that you have been really convicted, and truly converted. Turn away from sin. That is your business. You need not pray to God to do for you what you can do for yourselves. Read the parable of the house on the rock. The builder of that was the right kind of a hearer. He dug deep. He secured a good foundation. The builder on the sand—the superficial hearer—may receive the word joyfully, but having no deep sense of sin, he is easily discouraged and swept away. Christ never put the bright side first, as men do when they want to secure recruits; as orators did before the war, painting the glories, and saying nothing about the hardships and perils of a military life. Christ told His disciples to deny themselves and take up the cross. He said they must expect to be lied about and persecuted. Many would be willing to become Christians, if it didn't cost anything. But they shrink from a life of self denial for the sake of Christ and the soul. Read Galatians iii: 1. "O, foolish Galatians, who hath bewitched you?" cried the great

Apostle. Many of them were stony ground hearers. They soon departed from the truth. I refer to this case to encourage you. When you hear, as you may, that this and that one has gone back to the world, remember that it was so in Apostolic times. The sad fact confirms the truth of the Scriptures. These four classes of hearers will be found in the Church to the end of time. It is a great and glorious thing to be a Christian; but it is a great mistake to start without getting on the sure foundation.

AMONG THORNS.

The third class presented in the parable, are the unfruitful. Alas! how many such in all the churches. Stunted, useless, good for nothing, choked with worldly cares. It is not enough to plant good seed in a good soil. There must be cultivation. The weeds must be kept down. The richer the soil, the ranker will be the growth of weeds. A Christian who has no time to go to prayer meeting—you may know that the thorns are springing up in his heart, and choking the seed. Soon he will go to church only once on the Sabbath. He will take no personal interest in the work of the Church, or in the cause of missions. And so the God of this world will keep him from bearing fruit.

Satan has three lines of attack. First, He tries to keep men from becoming Christians. Then, if foiled here, he tries to keep them from being active and useful as Christians. And finally, as a last resort, he tries to blacken their characters. If any man will live godly in Christ Jesus, he will suffer persecution. If the world has nothing to say against us, it is likely that Christ has nothing to say for us. The world hates the crucified Saviour, and all who bear His image. Men don't want to be troubled by the truth. They don't like pungent preaching. Some think over their business while in church, so as not to hear.

We read in Timothy vi : 9 : "They that will be rich fall into temptation, and a snare." How many young men started out as active Christians. But they grew rich, and riches choked their piety. When they became millionaires they found that instead of their having got riches, riches had got them. They are slaves to their money, and it will ruin their children. He who sows to the wind, must reap the whirlwind. What sad wrecks are all around

us! How many have turned away from God and the Bible in order to get rich, and have found their ill-gotten gains a curse! They give up everything good. They gain nothing, and incur the danger of losing the soul. In good ground,

THE FOURTH CLASS

in the parable do three things: Hear the Word, receive it, and understand it. There is a great difference between receiving a man's word and God's. There is power in the words of God. They are spirit, and they are life. John vi: 63.

Hence the sower, (the preacher) must not scatter *his* opinions. Even if they were precious as gems, they would not grow. There is no life in them. They can produce no spiritual harvest. The sower must sow the word — that is, the good seed of the kingdom. And if that seed falls into a good and honest heart it will grow and bear fruit. By a good heart is not meant a perfect one, but one that welcomes the truth. The Gospel is not for the righteous, but for sinners.

Our churches need to be irrigated, and God says: "I will pour water upon him that is thirsty." Let us seek Him. Let us not live on the arid desert. As the colonists in Africa sought a place to settle where the clouds were pierced, and poured out abundant rain, so let the church get near to Christ, near to Him who was pierced for our sins, and then it will receive the refreshing from on high.

The good seed in the good soil brought forth some thirty, some sixty, and some a hundred fold. We don't have to make the fruit, but only to receive and cultivate the seed. Christ says: "Let your light shine." You don't have to make the light. You don't have to shine. You are to let God shine in and through you. If I am a good hearer of the Word my life will be a success. I will grow and be useful.

When my child comes into the room, and I ask: "What do you want?" and he replies: "I only want to be with you," I am pleased. And so God is pleased when we love His word—love to study it. If we study it, we will grow. Are we growing? Have we more of the Christian graces to-day than yesterday? A little child when dying, cried: "Papa, lift me up." He did so. Then

she said: "Higher," and "higher," until she died, raised as far as his arms could lift her. Is this our prayer: "Oh! God, lift me higher, higher, every day?"

THURSDAY, MARCH 3.

• THE PROMISES.

Mr. Moody said his subject to-day would be: "The Promises of God." They are wells in the desert, out of which we may draw water to quench our thirst. There are promises for all times, and for all trials. There is comfort for every sorrow. But we must go for it to the right place—to God. We are always measuring God by ourselves. We think that He is not going to fulfill His promises, because men disappoint us, and we are so often disappointed in ourselves. But we are told in Numbers xxxiii: 19, that "God is not a man that He should lie, neither the Son of man that He should repent." What He has said He will do. A little child believes everything that you tell it. And if we always kept our word with our children, they would grow up confiding. But even mothers tell lies to their little ones, and no wonder that the children grow up believing that everybody is false. Satan never keeps a promise. He is a liar and deceiver. But God's promises can be depended on for three reasons: (1) He is never rash in making them, as men are. (2) He is never sick, and thus delayed in carrying them out. (3) He never dies. How men keep their promises you can see by turning to the Book of Exodus xix: 5-8: "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine. And ye shall be unto Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said: 'All that the Lord hath spoken we will do.' And Moses returned the words of the people unto the Lord." You see how promptly they promised. Yet only a few days after, they set up the golden calf and worshipped it. Thus they broke the first commandment almost as

soon as it had been given. It is so with men always. Away from God we have no power. We need His strength to keep our promises, and we must never promise rashly. God knew that the Hebrews would not keep that promise. He let them make it and break it, to show them how weak they were.

Turn to Ps. lx: 11, "Give us help from trouble, for vain is the help of man." If we go to the world we shall be disappointed. Its promises are vain. Even when it tries to keep them it fails. A man was drifted out into Niagara river. He got upon a rock just above the falls. There he clung for life in the swift current. The whole country was excited. Thousands gathered on the shore to try to save him. They printed on canvass the words, "We will save you," and put them upon the shore, and then kindled fires, and planned and toiled all night. But in the morning the man was gone. They could not reach him in time. They could not keep their promise to him.

Some promises recorded in the Bible were made to particular individuals, and nobody else can claim them. Such were the promises to Joshua, when he entered upon the conquest of Canaan. They were personal, specific. It would be folly for any other general or conqueror to say, I will trust as Joshua did; and go around walled cities blowing rams' horns.

Joshua was a man of faith. He and Caleb believed God, and when sent out as spies from Kadish Barnea, they brought back a good report, and encouraged the people to go up and possess the land. The difference between these two spies and the other ten was in their faith. They all knew that

GOD HAD PROMISED,

but only Caleb and Joshua had confidence in the fulfillment of the promise. For this unbelief the nation was sorely punished. They all perished in the wilderness, but the two who believed. Did God's promise to the Hebrews fail? No: He kept it, though he had to wait and train up a new generation. He keeps all His covenants, but not with sceptics and unbelievers. He don't keep faith with those who repudiate Him and His promises. Read about Gideon in the seventh chapter of Judges. Shall I take the promise God made to him, and go with three hundred men, carrying pitch-

ers, to attack 185,000? There wouldn't be much left of me, or of my pitchers, either. Some promises were made to particular patriarchs and apostles, and some to the Church as distinguished from the world.

But some promises in the Bible are unconditional, and those God will fulfill, in spite of the opposition and unbelief of men. We have such a promise in Genesis xv: 5. "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." Abraham's seed fills the earth, because God said that it should. Turn now to John xv: 7. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." This is a conditional promise. We must abide in Him before we can claim it. It is useless to pray expecting to be answered, as long as we don't meet the condition. Before I was converted I used to ask God to give me \$100,000, and because he didn't do it, I thought that He didn't keep His promise to answer prayer. But I didn't abide in Him. Now He answers all my prayers, for I say: "Thy will be done," and so I know that if He don't give me just what I ask for, He gives me just what I ought to have. People curse God because they do not prosper. But He has never said that He would bless the disobedient and rebellious. If your child refuses to obey you, do you give it presents or do you punish it? If I do not try to please God I cannot claim any of his promises.

Will you now turn and read the seventh verse of the 37th Psalm. "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." God's promises are not dated. He sometimes tries our faith; but let us wait patiently. Joseph was in prison in Egypt for two long years. But the Lord was with him, and brought him out, and exalted him. Joseph said while in prison, "The Lord is with me." He could afford to wait in such good company. David says that the wicked flourish, but it is only for a little while. Soon they are gone. A merchant, in sending out his notes for collection, marked some "B," some "D," and some "G," meaning bad, doubtful, and good. The notes all looked very much alike. The difference

grew out of the characters or circumstances of the signers. But God's promises are never bad or doubtful. An old Scotch woman wrote "T. P." under many promises in her Bible. That meant they were tried and proved. Read Romans x: 9-11. The promises are for those who confess Christ, and are not ashamed of Him. Read also Hebrews xiii: 5, 6. How sweet those words, "I will never leave thee, nor forsake thee." With this promise I can challenge death and the grave; with it I am certain of eternal life. Take such a promise, and lie right down upon it. Claim it. Hold God to His word. He wants you to. My boy said once, "I want to get papa to promise, and then I shall have him." God, in promising, puts Himself, as it were, into our power.

I am sometimes asked which of the promises I like best. I can't tell. Sometimes one seems sweetest, and sometimes another. I have three children. I like them all best—and so with the promises.

A little girl in Illinois was asked: "Are you a Christian?" "O, yes!" she replied, with smiles and tears. "Since when?" "Since last night. I went home feeling that I was a great sinner, and I asked God to forgive my sins, and I know that He did, for He promised to." That was faith. My hearers, He has promised to receive you, if you will go to Him. Go now. Claim his promise, and you may be saved before you leave this house.

FRIDAY, MARCH 4.

TREASURE IN HEAVEN.

Mr. Moody said: I want Mr. Sankey to sing the hymn, "Is My Name Written There?" And before he does so, I want to read some passages on that subject. He read: Luke x: 20, Daniel xii: 1, Phil. iv: 3, Rev. xiii: 8, xx: 12, and xxi: 27.

After the hymn had been sung, in Mr. Sankey's most impressive style, Mr. Moody read Matt. vi: 19: "Lay not up for yourselves treasures upon earth," etc. It don't take long to tell where a man's treasures are. Talk with the business man about business, and how his eye lights up. So when you talk with a fashionable woman about the new styles; with the politician about politics, and so on. But all who lay up treasures this side of Heaven are

doomed to disappointment. Only those laid up on high are beyond the reach of moth and rust. We say a man dies worth so many millions. But he don't die worth anything, unless he has treasures in Heaven. He may die leaving millions, but he can't take a dollar away with him.

I have known men who have been up in balloons; and they have told me that when they want to rise higher, they just throw out some of the sand with which they ballast the balloon. Now, I believe one reason why so many people are earthly-minded and have so little of the spirit of Heaven is, that they have got too much ballast, in the shape of love for earthly joys and gains; and what you want is to throw out some of the sand, and you will rise higher.

A friend of mine said that he was in Liverpool, some time ago, and there was a vessel coming into the harbor, towed by a tug, with only its upper deck above the water. He wondered it did not sink; and he went down to the water's edge, and saw that they got it into the harbor with a great deal of difficulty; and he inquired, and found that it was loaded with lumber. It had such material on board that it could not sink, but it had sprung a-leak and had got water-logged. My friends, I think there are a good many of God's people that have got water-logged; and it takes all the strength of the Church to look after those Christians and tow them along. Read Col. iii: 1-4. We are to set our affections on things above. We are to be dead unto the world, and alive unto God. We are strangers here, but citizens of Heaven. Our soldiers, during the war, were willing to dwell in tents while in the enemy's country, for they expected soon to go home. They did not want to stay in the South. They did n't care for its mansions. They longed for the homes where the dear ones were waiting to welcome them. And so the Christian feels. He is willing to live in a tent while on his way home.

I was on board the train from Chicago to Cairo one day, and there were two ladies sitting in the seat behind me who were talking together, and I could not help hearing the conversation. I learned that they were strangers when they started from Chicago, but on the way, before they came to Cairo, they got quite well acquainted. One was going to New Orleans, and one was going to Cairo. Before they got to Cairo, the lady who was to stop

there said to the other: "I wish you would get off at Cairo. I enjoy your company, and I would like very much to have you spend a few days at my home." The New Orleans lady said: "I would like to do so; but I have packed all my things in my trunk, and they have gone on ahead. So I have not any clothes with me good enough to visit and go into society in. I have nothing except what I have on;" and she added, "and you know this dress is good enough to travel in." That is what I think of the journey of this world. A very little is good enough for us to travel in. We are all travelers, and this is good enough for traveling. We have raiment and mansions up there, waiting for us. Let us have our hearts and affections set on things above, and not on things on the earth.

If you go to the depot, and see a man's household goods coming in on the freight train, you feel sure that he will be along soon on the passenger train. He sends them ahead, and so we ought to send our treasures to Heaven. Let us examine ourselves. Let us ask ourselves

WHERE OUR TREASURES ARE.

Are we toiling for time, or for eternity? Does the heart go out to Heaven?

A bed-ridden saint watched a bird building its nest low down in a tree. She could not help saying: "O, bird, build higher!" But the bird could not understand her warning. It went on and built its nest, laid its eggs, hatched its young, and then, one morning, the nest was torn to pieces, and the bird and her nestlings were slain. The cat climbed up, and destroyed them. O, Christian, build higher! Build as near to Heaven as you can. Set your affections on things above.

Our rest is in Heaven as well as our treasure. Many think that our rest is here. They want to go into the Church to rest. But God says, "A rest remaineth." This is an enemy's country. It is the world in which Jesus was crucified. How, then, can we rest in it? When tired and weary, let us think of the time when God will give us rest. He says, "Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them." It is a great thing to live so that our works will follow

us; to live in the lives of others after we are dead. So Luther lives, and Wesley.

A friend of mine who was weary and discouraged in his work fell asleep and dreamed a dream. He had died and gone to heaven. He met Christ, who took him in His chariot to the battlements of heaven, and bade him look down. He saw multitudes in this dark world, stumbling and groping about, and ready to perish. As he gazed upon the sad scene, the Saviour said: "Will you stay in heaven, or will you go back and work to save your fellow men?" And he cried out at once: "Oh, let me go back! let me go back!" He awoke, and went to work with renewed energy. So we all ought to feel. It is a great privilege to work for Christ.

Not only our treasures and our rest are in heaven, but our reward also. God's people make the great mistake of looking for a reward down here. But God does not propose to reward his children here. He is to reward them up yonder. We are to work here. When we are done, he will say: "Well done, good and faithful servant; enter thou into the joy of thy Lord." See what Paul says to Timothy: "For there is laid up for me a crown." He did not look for his crown here.

When I read the life of Paul, it makes me ashamed of the Christianity of the present day. Talk about what we have suffered! I think it would do every member of the Church good to spend six months reading the life of Paul, and to see what he had to go through.

He said: "Five times I was beaten with stripes." The Roman scourge was a cruel instrument of torture. It drew blood at every blow, and cut to the bone. If a man gets a single blow, now, how he whines about it! what a martyr it makes him! But Paul did not whine or complain. He cried, as they plied the scourge: "This one thing I do: I press towards the mark for the prize of *my high calling*. These light afflictions work out for me a far more exceeding and eternal weight of glory. I am not going to stop working for Christ on account of five scourgings."

Again he writes: "Thrice was I beaten with rods." Suppose I say to him: "Paul, you are too radical. If you were a little more conservative they wouldn't abuse you so. Don't preach so

much about Jesus Christ; give them a little geology and botany." "No," he replies, "I can do only one thing. I press towards the mark for my prize. I am not going to risk losing my crown." Oh, the devil found his match when he got hold of Paul! He let none of these things move him. He counted not his life dear unto him, if he might finish his course and win his crown. They stoned him, and left him as dead. Suppose I go to him as his consciousness returns, and say: "Hadn't you better go down into Arabia awhile, and keep quiet, until this excitement passes away." "No," he replies, "I can't do that. One thing I do. I press towards the mark. I shan't stop for a few stones." He had a call to go to Macedonia. It was not to a large church, with the offer of a large salary. He accepted the call, and in a few days he found himself in prison. Did he say, "Oh! I made a mistake in accepting that call!" No. He sang hymns in the prison. He praised God. He was on his way to a crown, and what if the way led through a dungeon. He sang; the prison doors flew open. The jailor rushed in with the cry of a penitent sinner, and God gave Paul a convert in the jail that night. Oh! he wasn't going to be a crownless Christian, or to wear a crown without any stars in it. Alexander, with his army, shook the world; but the little tent-maker made it tremble without any army, by his earnestness. See him as he goes to Corinth. He is put out of the synagogue. He preaches in the streets. He is paid off in stripes. Surely, that was a hard field. But he didn't complain. I like Paul. He fires my soul. When I am tempted to discouragement, I think of him. Now, at Rome, the end comes. Nero is going to have his head. But that is all Nero can get, for God already has his heart. Just before his martyrdom, he writes to Timothy: "I have fought a good fight. I have finished my course * * * and henceforth there is laid up for me a crown." Wasn't it a good fight? But see the Roman soldiers. They have the tent-maker bound. They take him two miles out of the city. They are about to behead him. "Now, Paul, ain't you sorry that you were so radical? Wouldn't you do differently if you had your life to live over again?" "No," he cried. "If I had a thousand lives, I would give them all for Jesus, and now I'm going to be with him forever." I see him bend his head. I see the sword de-

scend. And, now, behold a chariot! He leaps into it. He goes up, up, up. The bells of Heaven are ringing. Its gates swing open. I see him sweeping through them. I hear a voice that says: "Well done, good and faithful servant, enter into the joy of thy Lord."

TUESDAY, MARCH 8.

LOT.

To-day we will consider the life and character of Lot as an illustration of the worldly Christian. We first read of him in Gen. xi: 31. He started with Abraham; and they went half way to Canaan, and then stopped for five years. A good many people stop half way. They get one foot into the Church and leave the other in the world. We read in the 12th chapter of the journey of Abraham to Canaan. It is said that Lot went with him. Lot was one of the men who need somebody to lead them, and to lean upon. He did very well while he was with Abraham, but he failed when he tried to live apart from him.

We are told in the 13th chapter that these two men went down into Egypt and came back rich. And now their trouble began. Riches often bring trouble. The herdmen began the strife, and it was necessary that they should separate. The heathen were all around them, and it would not do for them to quarrel. It would bring a reproach upon their religion. So Abraham gave Lot his choice. And the world would say that he chose wisely. He was shrewder than Abraham. He saw that the valley of the Jordan was well watered, and he pitched his tent towards Sodom. This was a grand move, for he could find in Sodom a first-rate market for his cattle. He said, as many do now: "Business first; I must provide for my family." He did not mean, at first, to live in Sodom. But we soon find him settled there as a prosperous citizen of that wicked city. But trouble came. Sodom was invaded, and the people carried away captive. Then Abraham had to arm his servants, and rescue his nephew.

Now, we would think that he would want to leave Sodom and stay with Abraham; but he probably had some valuable corner lots there, so he went back. He became one of the officers of the city;

sat in the public square by the gate as a magistrate. He was popular and prosperous, but not very religious. He had no family altar. While Abraham, out in the plains, was visited by angels, they never came to Lot until that night when they were sent to warn him. Lot was hand and glove with the wicked Sodomites, and it would be hard to believe that he was saved, if we did not read in the New Testament that his righteous soul was vexed by their ungodly deeds.

When the angels came he knew them, and when they uttered their warning he believed them. And when they told him to flee, he at once prepared to do so. But two of his daughters had married Sodomites. He went at midnight and waked them up. But they mocked him, and he had to start out in the early dawn, leaving behind all his property and two of his children. He took those daughters into Sodom, but he couldn't get them out again. So with parents now. It is easier to get their children into the world—intoxicated with its fashion and its folly—than to get them out again. Christians marry their daughters to infidels because they are rich, or fill high positions; and no wonder that their lives are blighted. Why did Lot's wife look back? Alas! her children were in Sodom. But it was too late, then, to save them. And by her disobedience she lost her life.

Lot went up into the mountains, and there a great crime was perpetrated, and he became the father of two nations that for many years were enemies to the people of God. We have many families like that of Lot. They have come out here to get rich. They have succeeded, but their riches have ruined their children. Let us follow Abraham's example rather than that of Lot. Let us keep apart from the world, and be faithful to God. Then we will not bring sorrow upon ourselves in old age, when we see the children going astray that we have trained for the world. You never can tell whether a life is really successful, until you see the end of it.

WEDNESDAY, MARCH 9.

JACOB.

Mr. Moody read Hosea xii: 2: "The Lord hath also a controversy with Judah, and will punish Jacob according to his ways;

according to his doings will he recompense him." He said this verse is the key note of the character that I want to talk with you about to-day. Our subject is Jacob. There was a time when I used to be troubled a good deal about these Bible characters. I used to think that, because they were saints, everything they did was right ; and I could not understand just how it was that God would permit them to do such things and not be punished. Jacob was one of those characters I used to stumble over. But since I have got better acquainted with my Bible, I find that these characters are given to us as examples to warn us. If they were all like Joseph, and Joshua, and Daniel, and Jeremiah, and John the Baptist, and a few of those characters that never tripped and fell, that never deviated a hair's breadth, I think it would discourage a good many of us. But when we come to a character like Jacob, and we find that God had grace enough to save him, I think there is hope for almost any of us ; for, by nature, he was as bad a character as you will find. By nature, he was very treacherous and deceitful. Jacob means a planner, and a deceiver. He started wrong. He started with a lie in his mouth.

Let us draw a contrast between Jacob and Joseph. Joseph could trust God in the dark ; he was willing to walk with God anywhere, and believe that God was going to bring everything out right. But Jacob wanted to see how it was coming out. Rebekah laid the plan to keep Jacob at home. It is the old story over again. Esau was Isaac's favorite, and Jacob Rebekah's ; and when there is favoritism in the old home, there is always trouble. When Rebekah began to plan to keep her son at home, she just defeated the object she wanted to bring about ; for

JACOB LEFT HOME,

and she never set eyes on him again.

So Jacob started away. Yet God met him, for it says in Genesis, 28th chapter : "And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set ; and he took of the stones of that place and put them for his pillow, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven ; and behold

the angels of God ascending and descending on it. And behold the Lord stood above it, and said: 'I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of: I will give it to thee.'" See how plain that is. There are a great many of God's promises that are conditional, but others are without any condition. Here is God shouting down from the top of that ladder what he will do for him. There is no condition about it. God says, I will do this. And Jacob awakened out of his sleep. And Jacob vowed a vow, saying: "If God will be with me in this way that I go, and will give me bread to eat, and raiment to put on, so that I may come again to my father's house in peace, then shall the Lord be my God."

There is a bargain. You see Jacob is always trying to make a bargain. After God had shouted down what he would do for him, he said: "If the Lord will give me enough to eat and drink, and bring me back to my father's house, he will be my God." Instead of praising God for what he had offered him, he gets up with that low idea of God. Then he went to Haran; and we find him in Haran driving sharp bargains with his Uncle Laban, and Laban is beating him every time. When a man has met the God of Grace, he has no chance to cope with the world in wordly things. After Jacob has met God, what does he want in the world driving sharp bargains? He went to that old, blind father, and lied to him; and after he goes to Haran, he is paid back in his own coin. He has to work seven years more to get Rachel, and his wages were changed ten times. We do not hear anything about the vow he made; but there he is, driving sharp bargains and trying to get rich.

But God is going to fulfill his promise. And now we find here in the 31st chapter and 13th verse that God came, and he says:

" I AM THE GOD OF BETHEL,

where thou annointedst the pillar, and where thou vowedst ■ vow unto me ; now arise, get thee out from this land and return unto the land of thy kindred." Now, instead of Jacob going out like a man, he just watched his chance, and stole away like a thief. We find that his father-in-law came after him ; and if God had not appeared to him, I don't know but what he would have taken the life of Jacob. He might have said that God had called him, and have gone like a man ; but instead, he stole away. He was always planning ; he could not let God plan for him. But now he hears that Esau is coming out against him, and he is troubled. He could not trust God. He wanted to see how it was coming out ; and then he began to plan again. He divided his herd, and sent some ahead, so that he could keep in the rear. How mean, how cowardly ! Then he is left alone with God, and there he wrestles with God. It says in the 32nd chapter of Genesis, 24th verse : " And Jacob was left alone ; and there wrestled a man with him until the breaking of the day." We hear that quoted a good deal. We hear a good deal about the wrestling Jacob ; and we forget that there was a man wrestling with him. We cannot force God to give us His blessings. God wants us to receive, and we are not willing to receive at His hands. The trouble was with Jacob, not with God ; for God had come for the purpose of blessing him. " And when he saw that he prevailed not against him, he touched the hollow of his thigh ; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said : " Let me go, for the day breaketh " ; and he said : " I will not let thee go, except thou bless me." And he said unto him : " What is thy name ? " and he said : " Jacob." And he said : " Thy name shall be called no more Jacob, but Israel ; for as ■ prince hast thou power with God and with men, and hast prevailed."

And Jacob asked him, and said : " Tell me, I pray thee, thy name." And he said : " Wherefore is it that thou dost ask after my name ? " And he blessed him there. And Jacob called the name of the place Peniel ; " for I have seen God face to face, and my life is preserved."

Now people say that he did prevail when he wrestled. I do not

think that a man can wrestle much with his thigh out of joint. His power was gone, and when

HE WAS WEAK

he prevailed with God. He got to the end of his own strength, and all he could do was to plead for a blessing; and then he got it. When we are weak, we are strong with God. It is when we get to the end of the flesh, and are weak and hold on to God, then it is that we have power with Him. The Lord blessed him there; and he prevailed when he was weak, and when his strength was gone.

But now we turn over into the 33rd chapter, and we find him again. Instead of going to Bethel, we find him down at Shechem, and he built there an altar and put his own name on it; but I don't think God ever met him there. In the 20th verse, it says: "And he erected there an altar, and called it El-elohe-Israel." A high-sounding name, wasn't it? The name that God had given to him. There is a good deal of attaching our name to the Lord's work—instead of keeping ourselves out of sight, and giving God all the glory. But the Lord never met him there at Shechem, and he fell into sin and his family into disgrace; and at last the God of Bethel came again. "And God said unto Jacob: Arise, go up to Bethel, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau, thy brother. Then Jacob said unto his household and to all that were with him: 'Put away the strange gods that are among you, and be clean, and change your garments.'" You see that he had got an altar down there, and he had got strange gods. God was not going to bless him down there, with all his strange gods: and when we get away from our idols and they are out of sight, then we have power with God. Jacob said: "And let us arise and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

Now, let your minds go back, friends—you that have wandered from God and have got down at Shechem. The reason the Church has got no more power is, because it has gone away down to Shechem. Many of us have wandered and gone astray. Let

us arise and go up to Bethel, and get back to the house of God, so that He can bless us. "And they gave unto Jacob all the strange gods which were in their hands, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem."

He ought to have burned them, or smashed them to pieces; but he hid them under an oak. It is a good thing when we get the

IDOLS BURIED.

I wish we could dig a grave deep enough to bury all the idols in this city. We would then see how soon God would bless us." We make an idol of money, of reputation, of pleasure, of friends. We have a great many idols that have come into our hearts; and the God of heaven is not there, and cannot bless us on account of these idols. See what happened when they buried these idols: "And they journeyed; and the terror of God was upon the cities that were round about them; and they did not pursue after the sons of Jacob." So that the terror of the Lord fell upon the nations round about them. Jacob had power then, because he was right with God, and had put away his idols; and the terror of God fell upon the nations round about them. "So Jacob came to Luz, which is in the land of Canaan, (that is, Bethel) he and all the people that were with him. And he built there an altar, and called the place El-beth-el; because there God appeared unto him when he fled from the face of his brother."

In the 13th verse we find that "God went up from him in the place where he talked with him"; and in the 16th verse, that Jacob journeyed from Bethel—left it, would not stay there. In the opening of that chapter, "God said unto Jacob: Arise, go up to Bethel, and dwell there; and make there an altar unto God." Affliction came upon him, because he would not obey God and dwell at Bethel; and the next thing we hear that Rachel died. He then sends Joseph down to Shechem to see the boys that are looking after the sheep. I don't know but they had gone there to dig up those idols that are buried under the oak. Jacob has got trouble again; his boys came back with a lie upon their lips. "Be not deceived; God is not mocked." You lie to your parents and your children will lie to you. The reaping time will come. Twenty or

thirty years had rolled away ; and his own boys come back and say that his favorite son, the idol of his heart, had been slain. He had fallen into the same sin that Rebekah and Isaac committed ; he loved Joseph and Benjamin more than the rest of his sons, and that brought jealousy into that home ; and now the fires of jealousy are kindled in the hearts of these brothers ; and they begin to plan how they can put that favorite son out of the way. They wanted to murder him ; they had murder in their hearts ; and they would have killed him if God hadn't overruled them. They cast him into the pit, and it was ordered by God that he should be brought out of the pit and sold into slavery in Egypt ; and the old man mourned for that boy

FOR TWENTY LONG YEARS.

It was a good deal more than he sowed ; the reaping time had come ; and you will find when they told him that Joseph was dead, they could not comfort him. His sons and daughters gathered round him ; but he would not be comforted. He says : " I will go down to my grave mourning for that boy." You can see the old man, as he lay upon his bed at night ; he dreams of that boy being torn into pieces by wild beasts ; you can hear his voice haunting him ; and for twenty long years he mourned over him as dead.

When they came back from Egypt and reported that the Governor of Egypt had treated them roughly, and said that they could not get any more corn until they brought down Benjamin, and he had already taken Simeon and thrown him into prison, the old man cried : " Joseph is not ; Simeon is not ; and now you take Benjamin from me. All these things are against me." The man that cannot walk by faith always has trouble. The man that is all the time planning, and will not let God plan for him, always has a stormy journey, and never knows true peace and comfort.

And in the 47th chapter, when he gets down into Egypt himself, what a testimony that was to take down to the king of Egypt ; it would not get many converts for his God. The Egyptians would say : " If that is your testimony about your religion, we don't want it ; we would rather have the God of the Egyptians, than to have such a God as you have." We find it says in the 47th chap-

ter and the 9th verse : " And Jacob said unto Pharaoh, ' The days of the years of my pilgrimage are an hundred and thirty years ; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage.' " These Christians who are always walking by sight, never lead any to the cross of Christ. If we take Christ with us, and believe in his word, our testimony will be worth something.

God punished him for his sins. He dealt with him in judgment as well as in grace. So let us learn from his example to avoid sin, as well as to trust in God. The long-sighted men of the world, shrewd, scheming, called successful by their fellow-men, are really the far-sighted, the wise. Let us come out from the world and walk with God. Then shall our peace be as a river.

THURSDAY, MARCH 10.

WALKING WITH GOD.

Mr. Moody said : My subject to-day is " Walking with God." By this I mean fellowship and communion with Him. We cannot walk with God until we have been born of God. There must be life before there can be walking. In Leviticus xxvi : 3, 4, we read of God's promises to the Jews, if they would keep His Sabbath, reverence His sanctuary, and walk in His statutes. As long as they did so they were strong and prosperous. None of their enemies could stand before them. But when they " walked contrary " to Him, He walked contrary to them. How sweet that promise in the 12th verse : " I will walk among you and be your God, and ye shall be my people." But it was conditional. For we read further on, in the 27th and 28th verses : " If ye will not for all this hearken unto me, but walk contrary unto me, then will I walk contrary to you also in fury." When a man turns away from God, God turns his way upside down. You have all seen this illustrated. I could find hundreds of cases in this congregation. You thought that you could get on and prosper without serving God. But you found yourself mistaken. Read in Jeremiah vi : 16 : " Thus saith the Lord : ' Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find

rest for your souls.' But they said : 'We will not walk therein.' " We will not ! Plain language, that, but it is the language of many on this Coast to-day. They say that the Bible is an old-fashioned book ; that their pious parents were too strict ; that they have grown wiser, too wise to care for preachers and their warnings ; too wise to keep the Sabbath holy, and to reverence the sanctuary. But are we to reject things just because they are old ? Shall we despise the sun because he has been shining for thousands of years. Truth, though older than the sun, is always fresh and new as the sunbeams. Joshua walked with God all his days, and he was never conquered. His dying testimony was : " And, behold, this day I am going the way of all the earth ; and ye know in all your hearts, and in all your souls, that not one thing has failed of all the good things which the Lord your God spake concerning you ; all are come to pass unto you, and not one thing hath failed thereof." In contrast to Joshua, Mr. Moody presented the character and life of

JEHOSAPHAT.

He began by serving God ; and then he prospered.

Read II Chronicles xvii : 1-6 : " Jehosaphat walked in the first ways of his father David," that is, in David's ways before he fell into sin. He walked in the commandments of God, (v. 4). " Therefore, the Lord established the kingdom in his hands." And now in the verses 7, 8 and 9, we are told of the Bible readings that this King appointed :

" Also, in the third year of his reign he sent to his princes, even to Ben-hail, and Obediah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. And with them he sent Levites, and with them Elishama and Jehoram, priests. And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people."

That was the kind of preaching they had in those days. The princes were lay preachers. They took the book of the law with them, and went all over the land. How different from the politicians and public officers of to-day. The result of this walking with God was that fear fell upon all the nations, and they did not make war upon Judah ; and that Jehoshaphat " waxed great exceedingly," (v. 12).

But we learn in the first verse of the 18th chapter of II Chronicles, that Jehoshaphat went down to Samaria and "joined affinity with Ahab," one of the vilest of men. And Ahab had a wife who was meaner even than himself. Jehoshaphat knew all about Ahab and Jezebel. He knew how they treated Naboth about the vineyard, and how they had slain the prophets of the Lord. Yet, knowing all this, he went down and formed an alliance with Ahab. He said to him: "I am as thou art, and my people are as thy people, (v. 3). That alliance was the beginning of Jehoshaphat's troubles. The result was the ruin of his house. He could not walk with Ahab and the King of Heaven at the same time.

Ahab wanted Jehoshaphat to go to war with him, and he agreed to go. But after he had agreed, he asked: "Is there not a prophet here, a prophet of the Lord?" He did not like to trust in the flattering assurances of the prophets of Baal. For Ahab had his religion and his prophets. All bad men have a religion of some kind.

When Jehoshaphat insisted upon consulting a prophet of Jehovah also, Ahab admitted that there was one left. He had killed all the rest. But somehow Micaiah had escaped. Ahab did not want to send for him; said that he hated him, because he always prophesied evil to him. The false prophets flattered him, and he liked them. Micaiah told the truth, and he hated him. But to please Jehoshaphat, Ahab sent for Micaiah.

And the messenger that went to call Micaiah spake to him, saying: "Behold, the words of the prophets declare good to the king, with one assent; let thy word, therefore, I pray thee, be like one of theirs, and speak thou good."

And Micaiah said: "As the Lord liveth, even what my God saith, that will I speak."

That was the right spirit. That is the way all ministers should preach. Better drive people away by preaching the truth, than to prophesy smooth things to them while going down to hell. Micaiah was put in prison for delivering the message of the Lord. But Jehoshaphat, in spite of that warning, kept his rash promise to Ahab, and went into the battle with him. And now

AHAB'S CUNNING

and faithlessness appear. He proposed to Jehoshaphat to put on

his royal robes, and go into the battle as the apparent commander of the two armies, while he himself would go disguised. He knew very well that the Syrians would try to slay the king. He wanted to save his own life, and sacrifice that of his ally. Such is the friendship of the wicked. You join affinity with the world, and the world will cheat you and betray you. In that battle, however, God interposed. Ahab was slain by a man who drew a bow at ■ venture, and Jehoshaphat escaped.

When Jehoshaphat returned, Jehu met him, and said : "Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.

"Nevertheless, there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God." There was war again in the land. And Jehoshaphat sought the Lord and humbled himself before Him, and the Lord delivered him, as you can read in the 20th chapter. But the results of his guilty alliance with Ahab did not end with his life. His eldest son married Miss Ahab, a daughter of the idolatrous Jezebel. He might as well have married a daughter of Satan himself. As soon as Jehoshaphat was dead, this son, Jehoram, to strengthen himself in the kingdom, slew all his brethren. No doubt his wife persuaded him to this. But Jehoshaphat was responsible for it, though in his grave; for he took his son down to Samaria. That marriage was a result of his affinity with Ahab. Such were the sad consequences in this case of a good man's walking for a time with one who was ungodly. We can't walk with the people of the world, and with the God of heaven.

FRIDAY, MARCH 11.

WALKING WITH GOD.

Mr. Moody read Numbers xi: 4, "And the mixed multitude that was with them fell a lusting," etc. The trouble then as now is, that the people of God are mingled with the world, and in this multitude Christians are tempted to sin. The mixed multitude were idolators that followed the Hebrews, when they went out of Egypt. They began murmuring, and the Hebrews joined them. They longed for the flesh-pots of Egypt, but forgot about the taste

masters. They despised the manna that God gave them, though it was angels' food. It is a sad thing for a Christian to seek his society and enjoyment in the world—to long for its amusements, to lust for its flesh-pots. Whenever he does, he is out of communion with God. We read in Amos iii: 3, "Can two walk together except they be agreed?" How can we then walk with God unless we are agreed with him, and in sympathy with him? And walking means progress. Hence, if we are walking with God we will grow in grace. And this is a test for each of us, "Am I more patient, meek, humble, charitable, to-day than I was yesterday?" We read in Micah vi: 8, "What does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Justice, mercy, and humility. The most important of these graces is humility. We must humble ourselves if we would walk with God. The proud cannot please him. He hates conceit. And humility is the hardest to counterfeit of all the graces. Those who are always talking about themselves and their work, and who are too proud to associate with common people, cannot be in communion with God. "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy, 'I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.'" In II Corinthians vi: 14, we read: "Be ye not

UNEQUALLY YOKED

together with unbelievers." This may cut some one, but let the word cut, if it must. That command comes down into our everyday life. It means just what it says. It refers to matrimony. A Christian has no right to marry an unbeliever. Such a union will impair the piety of the believer. A little canary bird that used to sing sweetly got among some sparrows that were chirping. It lost its sweet notes and began to chirp too. Such was the effect of bad company. Its owner put it in a cage with another canary, hoping it would learn to sing again. But it had been with the sparrows too long, and could never do anything but chirp. It is so with Christians that mingle with the world. They forget how to sing, and can only chirp. This command refers also to our business connections. If a Christian forms a partnership with a man of the

world, he may be sadly compromised. His partner may want to conduct the business on principles that he cannot approve. I am often asked for advice by wives and husbands. The duty is clear in all such cases. If you have an ungodly companion you must remain with and be true to that companion. But if you are free, see that you marry only in the Lord. This is what Paul says in I Cor. vii: 39: "The wife is bound by the law, as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." If a man is courting your daughter who makes sneering remarks about you, you would not be pleased. You would not want to give her to one who despises you. And just so God feels about his children, and about the children of his people. Many fathers and mothers don't view this thing as I do. But it is because they have not studied the Scriptures. If we would walk in the light, we must walk with Him. In John viii: 12, He says: "I am the light of the world. He that followeth me shall not walk in darkness, but shall see the light of life." The moment I turn away into sin, I part company with God. If I associate with a blasphemers, I am supposed to be in sympathy with him, though I don't swear. I am judged by the company I keep. If I walk with a burglar to a bank, and wait while he robs it, and walk away with him, I am considered a partner with him in crime. In Phil. iii: 18, 19, we read of them who walk as

ENEMIES OF CHRIST;

and why? They "mind earthly things." They keep looking around, instead of looking up. They live for the world, and not for God. No man can walk straight who keeps looking around. He must fix his eye upon a mark, and keep looking at it. It won't do to follow other church members—to say Deacon So-and-So does it. One church follows another. We must have plays at our church sociables, etc., for they do at Mr. A's church. Now, if we follow other churches and Christians, instead of looking only to Christ, we will make crooked paths for our feet. At school, the writing teacher would set a copy for me at the top of the page. I would follow it for a few lines, and then would begin to look at and follow my own lines, and the result would be that the last few lines on the page would be very crooked.

We are told in John vi : 66, that many went back, and walked no more with him. They did not count the cost. He said to the twelve, (v : 97) : "Will ye also go away?" Some one has said : "Many breakfast with Christ, but few sup with Him." They start well, but don't hold out. Satan is always tempting the Christian to turn aside. Now God is not going to change, and come down to our standard of feeling and living, in order to walk with us. We must go up in spirit to His standard. Turn now to I John ii : 6 : "He that saith He abideth in Him, ought himself also so to walk, even as He walked.

The question for us to ask in regard to amusements is this : "Would Christ go there—would Christ do it—will I, in doing so, please and glorify Him?" I ought to give up anything that impairs my spirituality—that chills my Christian life. When the time came in Egypt that Joseph was forgotten, it was best for the Hebrews to get away if they could. And so when the world forgets Christ, it is time for us to go : shall we associate with those who scorn our Saviour and our Bible?

There are four walks of the Christian spoken of in the Bible : "his walk before God, his walk before other Christians, his walk before the world, and his walk to glory." There are many passages that tell us how to walk : "In the fear of the Lord, in the light, in the Spirit, in newness of life, by faith, circumspectly, honestly, in wisdom toward those that are without, with God, in love, in good works, etc." And they who thus walk on earth shall "walk in white."—Rev. iii : 4. Shall "walk in the light of it, (the new Jerusalem). Rev. xxi : 24.

SUNDAY, MARCH 13.

THE SURE FOUNDATION.

Mr. Moody said : I have preached here a good many sermons about Christ. I have told you of Him as a shepherd, a teacher, a comforter, a deliverer, a keeper, a redeemer, an advocate, a burden-bearer, a sin-bearer, etc. To-day I want to speak of Him as our foundation. It is said that many of you young converts will go back to the world as soon as the meetings are over. You will, if you depend upon the meetings. But if you are building

on the rock, Christ Jesus, your work will be lasting as eternity. In Isaiah xxviii: 15-17, we read: "Because ye have said, we have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore, thus saith the Lord God: 'Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: He that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.'" In the midst of the storm God places the "tried stone." If we build on it, and not on the "refuge of lies," we can say: "Let the storm come; we know that we are safe." This passage is referred to in I Peter, ii: 4-8. There Christ is called "a living stone," "elect, precious." God lays Him in the Gospel building, as the chief corner-stone. We do not, then, have to make our foundation. God has done that. Our work is building on the foundation. Let every man see that he builds on a sure foundation. We can't help sympathizing with those who make a mistake—who build so low that the floods come and sweep away their homes. But we need not make any such mistake in spiritual things, for God offers us a sure foundation. They built a church in Chicago, and when it was done it began to settle and crack, and had to be torn down again. So, he who builds upon the sand not only loses all his time and trouble, but will have to undo what he has done. Some men build on the law; they trust in their own righteousness. Some build on their own opinions, or on the opinions of others. All are doomed to disappointment. They who build on the Rock that the world rejects and scorns, are they who build wisely. The day before the flood Noah's ark was worthless in the estimation of the antediluvians. Next day they would have given all they were worth for a passage in it. Peter calls Christ a "tried stone." The first Adam was tried, and fell. But when

THE SECOND ADAM CAME,

Satan tried Him; the law, death and the grave tried Him, and He triumphed over them all.

So will they triumph who put their trust in Him. A martyr said at the stake : "I am within two hours of Heaven." John Wesley said when dying : "The best of all is, God is with us"; and Charles Wesley said : "I shall be satisfied when I awake in His likeness." So always. Death has no terror for the Christian. We read in Exodus about a rock in the desert that Moses struck, and water gushed out and flowed through the camp of the Hebrews. Paul tells us that this rock was Christ. A lady was dying. A friend said, "She is sinking." But the dying saint cried : "No : how can I sink through a rock?" We only begin to live when we die. In Isaiah xxxii : 2, we read : And a man shall be as a hiding place from the wind, and a covert from the tempest ; as rivers of waters in a dry place ; as a shadow of a great rock in a weary land." This refers to Christ. There is a cloud over every home. It will burst ere long. The tempest will come. You will then need "a covert," "a hiding place," and God provides one for you in Christ. In Acts iv : 11, 12, P  ter, speaking of Jesus, says, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other ; for there is none other name under heaven given among men whereby we must be saved." Men, before the crucifixion, trusted in a promised Saviour. They looked forward to the cross, and we look back to it. That is all the difference. In I Corinthians iii : 11-15, we read about this foundation and those who build on it. "For other foundation can no man lay than is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble ; every man's work shall be made manifest ; for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss ; but he himself shall be saved ; yet so as by fire." Gold and silver won't burn up, and like them are the good deeds that we do simply to please God. But what we do to please ourselves, or to win the applause of the world, that is hay and stubble. That will go up in a blaze like a bonfire. Alas ! how many will be saved "so as by fire." They are Christians ; but not active in doing good ; not willing to go out into the byways and hedges and

try to save the poor and neglected. Christ reads the heart. He looks at the motive. And even a little that we may do for him may bring a great reward. The woman who broke her alabaster box to anoint him did not seek for applause. But Jesus just fastened that story to His chariot of salvation, and it is rolling around the world. So with the poor widow who gave two mites—all she had. How many of us would not have kept one of them. She put her heart in, and hence she is remembered. A man once said to me, when I asked for a donation, “I’ll give the widow’s two mites.” “Thank you,” I replied, “that means all that you have.” He did not think of that. Her two mites were her whole living.

Mr. Moody told of missionaries who gave up home, and even their children, for Christ’s sake. They built with gold and silver on the rock. Their works would abide. In conclusion, he exhorted all his hearers, and especially the young converts, to be sure, first of all, that they are on the true foundation.

FRIDAY, MARCH 18.

SONSHIP.

Mr. Moody announced that his subject would be “Sonship.” Men talk about the fatherhood of God. But according to the Scriptures all are not sons. Read that wonderful eighth chapter of Romans. It begins with “No condemnation,” and ends with “No separation.” It tells us about two classes of people—those who are in the flesh, and those who are in the Spirit. There is a contrast throughout between these two: “They that are in the flesh cannot please God.” But, “As many as are led by the spirit of God, they are the sons of God.” Some people say that they are trying to be Christians. But it is impossible to become a son of God by any effort of our own. We have no power to quicken ourselves. “It is the Spirit that quickeneth.” He shall quicken your mortal bodies by His Spirit that dwelleth in you. This is the germ. Without this, there is no life. God is the Ruler and Judge of the unbeliever. But He is the Father of those only who believe in Him. He is the Creator of all; but no man can say unto Him, “Abba, Father!” except by the Spirit. What a mockery to live in sin, and yet call God our Father. He won’t own us, if we do.

The Jews told Christ that they were the children of Abraham, and that God was their Father. (John viii: 41.) But He said to them: "Ye are of your father, the devil." This was plain language, but it was true. They would not hear Him, though He came to them from God; and yet they claimed to be the sons of God. Right here is a great error. Men say: "God is merciful. He won't punish His children. We are His children, and therefore we are safe. He will manage in some way to make us happy, whatever we do."

Read now Matthew xii: 47-50. Christ calls those who do His will His father, brother, sister and mother. But no man can do God's will while in a carnal state. If he could, why is it necessary that all should be born again? Yet Christ insisted upon this. He said: "Except a man be born again he cannot see the kingdom of God." "Except ye repent, ye shall all likewise perish." In the 15th verse of the 8th chapter of Romans, Paul says: "We (Christians) have received the spirit of adoption." But I cannot adopt my own child. God, in adopting us, teaches that we are aliens and strangers. We have the same form of expression in the fourth chapter of Galatians. Read from the first to the seventh verses. Those who are "under the law," "in bondage under the elements of the world," "receive the adoption of sons." And being so adopted, they

BECOME HEIRS.

When a man adopts a child he gives it his name, and ■ interest in his estate. But God gives more than this. He gives a new nature, a spiritual likeness to himself. As Peter writes, (II Peter i: 4) we are "partakers of the divine nature." What a wonderful passage that is in I John iii: 1, 2. "Behold what manner of love," etc. Adoption is an act of God. It is His love bestowed upon us. We cannot adopt ourselves. He must adopt us. Don't let any one deceive you on this point. Adoption is not a change of mind or purpose on our part. It is wrought up in the soul by the Holy Spirit. Don't make ■ mistake here. Be sure that you have been received into the family of God. If there has been a mere impression upon your feelings it may last a while, but it will fade away when the circumstances that surround you change.

God's work, and His alone, is permanent. You need not, however, be troubled or discouraged. If you have not been adopted as a child of God, you may be now. Look to Him, give yourself to Him, and He will receive you. And when He receives you, He will give you the witness of the Spirit that you are His. The Spirit cannot witness with our spirits until we are born of God. But when we are regenerated, the new nature within us will be in sympathy with the Holy Ghost.

Read Rom. viii: 16. Never tell a man that he is a Christian. Let God do that. He only knows who is truly born again. And He will testify in the heart. Every new convert should start out with the witness of the Spirit. He ought to have assurance of faith. But do you ask how shall he get it? He must see if the fruits of the Spirit appear in him. The new heart will show itself in a new life. First, he will be forgiving. An unregenerate man cannot truly forgive his enemies and love them. He might as well try to jump over the sun. What human love cannot do, divine love in the heart can. Another sign of the spirit of adoption is that we become peace-makers. If a man stirs up strife in a church, or loves strife, he cannot be a child of God. Again, the child of God will love to read His word. He won't prefer a newspaper or a dime novel to the Bible. There is nothing I enjoy so much as letters from my wife and children. It is because I love them. And if we truly love God, we will delight to read what he has written to us.

But yet again, the child of God will want to live so as not to bring a reproach upon his cause. He will be jealous of the honor of his heavenly Father. And he will love all his Father's children. "A new commandment give I unto you, that ye love one another."

"Behold, now, we are the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." The poorest man in this city can be adopted of God, and thus become a joint heir with Christ. There is nothing like this. No man can be a joint heir with the Prince of Wales; but we are to inherit all things with Christ. It doth not yet appear what we shall be. My boy was mine as soon as he was born, and I loved him. But it did not yet appear what kind of a man he would be. When Moses

was drawn out of the bulrushes, it did not appear what a leader and law-giver he would become. But the sweetest words here are: "We shall be like Him." We shall have spiritual bodies. We shall be glorified as He is. A little longer we are to suffer here, and then we enter upon our inheritance of eternal life. No more changes. No more disappointments. No more sorrow. No more death. Our crown will be a crown of life, as lasting as eternity. Isn't that grand? Oh! don't go out of this house until you can say: "Abba, Father." If people could see this divine Sonship in its true light, earth would have no charm for them. All here is vanity. Solomon, who tried every pleasure, and won every worldly prize, said: "Vanity of vanities, all is vanity."

But there is something satisfying. Read Phil. iii: 8: "Yea, doubtless, and I count all things but loss for the excellence of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

You can't win souls until you have won Christ. When we see our high calling as it is, how poor and mean everything else. May God open our eyes to behold what manner of love He has bestowed upon us. The consciousness of this high calling will keep us from sin. How can I do anything low and vile if I am a child of God, and am to sit upon his throne? It is not the throne of the Czars, or the proudest throne on earth, but the great white throne in Heaven.

Now turn to the Philippians ii: 15. The child of God is to be "blameless and harmless." The eyes of the world are on us. If we profess to be saints of the Most High, they will expect us to show it in our lives. There ought to be a great difference between day and night. We all ought to shine. We are kept down here for that purpose—to be lights in the world. We are pilgrims on the earth. We are citizens of heaven. If we lived and walked so, we should have power.

In Ephesians v: 1, 2, we are exhorted as followers "of God as dear children"—followers might be rendered imitators. We are to try to be more and more like Him. And how? This passage tells us: "Walk in love." In I John iii: 10, we are told of children of God and children of the devil. And what is the difference? "He

that doeth righteousness is of God." This ought to settle the matter. An unrighteous man don't belong to the family; he cannot honestly say: "Abba, Father." What we need in all the churches is

HOLY LIVING.

Men will say this will all blow over in six months. But it won't if we are true to God; if we trust Him, and try to honor Him.

Some laugh at the idea of our being sons of God—such poor sinners as we. But strange as it seems God says it, and so let us believe it. Is it not sweet to be able to call God our own Father, and to hear Him call us His own children? Oh! is not this wonderful love? Read I John iii: 1, 2. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God—therefore the world knoweth us not, because it knew him not."

SUNDAY, MARCH 20.

OVERCOMING.

Mr. Moody said his subject would be "Overcoming." He read I John v: 4, 5. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world—even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Faith, then, gives us the victory. Turn now to some passages that tell more about faith. In Gal. ii: 20, we are told that Paul "lived by the faith of the Son of God." In Romans xi: 20, he says to the child of God: "Thou standest by faith." In II Cor. v: 7: "We walk by faith." In Eph. vi: 16: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." And in I John v: 4, we overcome by faith. He spoke as follows: "When a battle is fought, people are anxious to know who are the victors. So it is in the spiritual warfare. After each contest with the enemy of our souls, the question naturally arises: Who was victorious? And the answer is given here: Those who have faith in the Son of God. When first the Christian receives the grace of salvation, he must not imagine for a moment that he has won the victory. He has only enlisted as a soldier of the cross, and the

fighting is yet to come. To enlist in the army and participate in a battle are different things; so enlisting in the army of the Lord and fighting the enemy of our souls are altogether distinct. He who relies upon his own strength to overcome his evil propensities will fail. You might as well hope to turn the Pacific Ocean into a ball of fire, as to hope to overcome in your own strength.

Many young disciples embark on the spiritual life with a false idea, and rely upon themselves too much. They seem to be ignorant of the fact that without supernatural power they cannot possibly overcome. Everything human has failed from the days of Adam down. And we will fail, unless we are born of God, and God helps us. But he says to us: "Be of good cheer, for I have overcome the world." Then you must go to God daily, and even hourly, and implore the grace and strength to resist everything that is not of God. As you cannot, at any one time, eat enough food to sustain the life of your bodies, so unless you go daily to God for spiritual food and strength, the enemy of your souls will overcome you. If God is with you, victory will be yours on every battle-field. Satan is an imperious and high-aspiring enemy. It is not the weak, the lowly, and the sinful that He tempts, but the greatest servants of God. He tempted the chief of the Apostles to deny his master, and Judas betrayed Jesus in obedience to his temptations. These Apostles succumbed to temptation, because they took their eyes off of God. When the war broke out between the North and the South, the North thought that within a short period the South would be subdued, and the South thought likewise of the North, each underestimating the strength of the other. Thus this loved country was deluged with blood for four or five years. The same mistake is frequently made by Christians, for they underestimate the strength of the deadly foe of their souls, and overestimate their own strength.

There are three terrible foes that oppose the believer: the world, self, and Satan. We read in I John ii: 15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." To some people that is a difficult passage. But it don't mean that you must not admire the wonders of creation, the beautiful rivers, the lofty mountains, etc., but that you do not set your heart upon those things.

We are only pilgrims upon this earth ; our true home is heaven. Hence it is that anything that would tend to win our hearts from God should be regarded as an enemy. But I don't mean that you are to give up your business. It is necessary that everybody be engaged in some legitimate business to earn an honest living. The fashions and pleasures of this world draw away the hearts of many. During the summer months here Christians will be greatly exposed to temptations, for amusements and excursions will surround them on all sides. But you are not fit to be a Christian if you cannot overcome the world. Every true disciple of the cross must adopt the motto of Martin Luther: "I yield to none."

Let none of our torches of Christianity quench, even though the winds of temptation blow around us, and let us conquer to the end that we may enter into a heavenly habitation.

If you yield, if you do wrong, you will pray in vain. God will not hear you. Then, don't you go on yielding and praying, but ask forgiveness. Come right back with confession.

The second great enemy of the Christian is self. That is the hardest to conquer. Some one has said: "Resist the devil, and he will flee from you; but resist the flesh, and it will cleave unto you." The old nature will come back to tempt and trouble you. But when it comes, don't be discouraged. Crucify it again. Do n't think that you are going to leap into perfection at once. Justification is an act of God's grace, and is instantaneous. Sanctification is a work, and is progressive. One of the forms in which self comes is spiritual pride. This God hates. To be proud of our humility is the worst kind of pride. Then comes the flesh, with its appetites and lusts. In regard to these, we must resist the easily besetting sin. If it is strong drink, resolve to drink no more. With many the temper is a terrible foe. They have hard work to control it. It runs away with them. But if we are going to be Christians we must keep our tempers. God says, in Prov. xvi: 32: "He that ruleth his spirit is greater than he that taketh a city." If you want, then, to be greater than General Grant, or any of the great Generals of the world, rule your spirit. A man without any temper is good for nothing—like untempered steel. The more temper you have, the better, as long as you master it. Have a spirit, but rule your spirit. Another form in which self

appears is covetousness. I know of nothing that eats the manhood out of a man quicker than that. And it is a passion that grows. The richer a man is, the more covetous.

Deceit is another easily besetting sin. The boy who begins by deceiving his mother, or who will steal a ride in the cars if he can, will be sure to grow up dishonest. The mother who tells what she calls "white lies," who sends her servant to say "not at home" when she don't want to receive company, is grieving the Spirit of God, and exerting a bad influence upon her children. You may think that some of these enemies that I speak of are not very formidable. But we read in Canticles ii: 15, that it is the little foxes that spoil the vines. No lie is little. The least departure from the truth shows an untruthful spirit. Then let us destroy the little foxes. Let us avoid everything that is low and mean. If we do so, our religion will have power. A pure church will never fail to attract the world.

The third great enemy of our soul is Satan. We read in Luke xxii: 3, that Satan entered into Judas. That is the most awful thing that was ever written about a man. And when Satan took possession of Judas how soon he led him to ruin. I think that some people now-a-days are possessed with evil spirits. Men made in God's image could not do such mean and vile things as they do, if Satan did not dwell in them. But if Christ is in us we can say: "Get thee hence, Satan," and he will have to go. Satan is a terrible enemy, for he comes to us in so many different forms—now as a roaring lion, and now as an angel of light.

But don't let the opposition of these enemies discourage you. Don't let persecutors and scoffers drive you away from God. Read in Hebrews xi: 33 what the saints endured in olden times. How light are our trials in comparison with theirs, and yet how easily we are offended. But remember that the most bitter opposition is followed by the conversion of the opposer.

The reward is promised only to the victorious. If I fail to overcome I may not lose my soul, but I shall lose my crown. "See that no man takes thy crown," says Paul. It is the privilege of each of us to have a crown. But if you would win it, you must work and fight for it. We cannot judge of men's goodness or their success by what we see in this life. Some that appeared very

small to their fellow-men will be great hereafter, for they will have conquered.

We read in Revelations xii: 11, that they overcame, "by the blood of the Lamb, and by their testimony." That is the way we are to overcome. And the rewards promised to him that overcometh are stated in the second and third chapters of Revelations. There are eight of these "Overcomes:"

1. He that overcometh shall have a right to the tree of life.
2. He shall not be hurt of the second death.
3. He shall eat of the hidden manna.
4. He shall have power over the nations.
5. He shall be clothed in white raiment; in garments of salvation, and Christ will confess his name before the Father and the angels.
6. He shall be a pillar in the temple of God, and go no more out.
7. He shall sit with Christ on His throne. [I wanted to shout to-day when I was reading that. How small earth looks when we think of sitting with Christ on the throne of God.]
8. He shall inherit all things. Oh! that is the best of all! Can't we afford to toil and fight a while for that?

May God help us all to overcome. I desire, above all things, to conquer in this fight and win a victor's crown. I used to sing, "I want to be an angel," but I don't sing that now. We shall be lifted above the angels. We shall be seated on the throne with Christ.

There was a game in Athens. The competitors would all start with blazing torches. He who reached the goal before his torch burned out won the prize. So let us run, keeping our lights trimmed and burning. And then, as we come in with our torches, we shall obtain our crowns.

FIRST ADDRESS.

We give here Mr. Moody's first address, as it serves as a sort of key-note to the labors upon which he was entering. It was delivered in the First Congregational Church. Mr. Moody said:

We have met here this evening to pray; therefore I will take up but just a few moments of your time in any remarks that I have to make. I just want to say that if all the Christian people that are here to-night will just at the commencement of this movement have one rule, and carry it out all through the meeting, you will not be disappointed, I think, at the end of the services. Let that rule be this: That you will keep your heart open to receive all the good things that God wants to give you; that you must not lock up the door of your heart, and bolt and bar it with prejudice, and skepticism, and unbelief, but that you will just keep it open, and you will be blessed. Two years ago, when I went to Baltimore, there was a gentleman and wife that had passed through a great deal of trouble and sorrow. They had laid away all their children, and the lady says: "I am going to every one of these meetings that I can, and I am going to get all the good I can out of these meetings." The husband said he didn't think there would be much in those meetings. He was very much prejudiced. The first day the lady came to the meeting she got a front seat, and he got up in the gallery, as far off as he could. The meetings went on, and in the course of a few weeks he got down on the floor, and before a month was gone he got right up next to his wife, and was saving souls. If you want a blessing, you must be ready to look to God, and take what he gives, and not look to man. If all our expectation is from God, He will not disappoint us; but if your expectation is from man, you will surely be disappointed. I believe firmly in prayer. I think if we go to Him and ask for bread, He aint going to give us a stone, nor a scorpion if we ask for fish; but He will give us just what He sees we need. We are not to wait

for some angel to come, or some vision, or some dream. God speaks through His word. As long as His word is neglected, we can't expect any new revelation. I hear a great many people quote the promise that God will answer prayer—that passage in Luke which says: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

I want to call your attention to that

LITTLE WORD "IF."

It is a small word, but a great high mountain. A great many people never get over that mountain. "If ye abide in me and my word abide in you." I want to call your attention to another passage that you will find in the Psalms: "If I regard iniquity in my heart the Lord will not hear me," much less answer me. If I regard iniquity—that is, if I am holding on to some sin that I am not willing to give up—then I need not pray, for He will not hear me, much less answer my prayer. Now, if we are going to have a revival of God's work it must commence in the Church. God is not going to act through a cool, lukewarm, formal Church to reach the world. If he did it wouldn't amount to much. Suppose there should be a revival with the present low standard of Christianity all over the world, it would not amount to much. What you want is a revival in the churches among the members, and the pastors in the pulpit. There is nothing that will make infidelity hide its head like a holy Church. What we want is holy men and women. That will do more to upset infidelity than all the books ever written. What you want is men that do not regard iniquity, but turn away from it. Paul did more to upset infidelity than all the books ever written. Infidels could not get over that man's life. He had a principle that turned the world upside down, because he did not regard iniquity in his heart, and turned away from everything that was contrary to God's word. We have got the same God that Paul had, but if we bow down to these idols and iniquities and are lukewarm, God can't use us. I have got tired of hearing about waiting and praying for the set time to favor Zion. The set time for Zion is when the Church of God awakes and goes to work. God is always ready. There are no seasons in Heaven. It all depends on that little "if." "If I regard not iniquity." Is not there

some little pet iniquity? Let us search our hearts and see if there is, and throw it out. When I was in Scotland I heard a minister use an expression that struck me. He says: "God always uses the vessel that is nearest to Him." It may be some man or woman in the pew that has got

NEARER TO GOD

than the man in the pulpit. What we professed Christians want to-night is to get nearer to God, so that he will use us. It is the highest privilege to be used by God.

Let us search our hearts and see if there is in them anything evil, that is keeping back the blessing from our souls; and ask God to remove it, and help us to put it away, that he may bless us. There is another passage that I want to quote. It is often misquoted, because people quote the first verse and stop, while the first and second belong together. They are married, and cannot be separated. They are the first and second verses of Isaiah lix.

"Behold, the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear."

But your iniquities have separated between you and your God; and your sins have hid his face from you, that he will not hear.

Let us not lay the blame back on God. It is right in our own hearts. I tell you that if we professed Christians here were all right, and our own hearts were all right before God, the whole Pacific Coast would feel our influence in the next thirty days. There would be power enough here to light up the whole nation, the whole earth, if your lives were right. So let us ask God to help us put away everything that is contrary to the law of God, and make us "meet for the Master's use."

PLATT'S HALL SERMONS.

Two gentlemen of San Francisco, finding Platt's Hall unoccupied, hired it for four days, and invited Mr. Moody to preach at three o'clock, for the benefit of the business men of the city who had enjoyed no opportunity of hearing him.

From day to day that immense hall was crowded with men who listened eagerly to the Evangelist. We regard these sermons as among the best delivered by Mr. Moody in this city.

TUESDAY, JAN. 18.

DANIEL.

Mr. Moody began his sermon by saying:

You have the greatest respect for men that are successful, and I want to talk with you about such a man, and about the secret of his success. His name was Daniel. He lived six hundred years before Christ. He was a Hebrew, and was taken among the captives to Babylon. The King of Babylon selected a few young men from the ten thousand that he had carried away, to be educated in the wisdom of the Chaldees, so that they might stand before him. They were to be fed with meat and supplied with wine from the King's table. But Daniel, who was one of the young men selected, had been taught that it was wrong to eat what had been offered to idols, and he would not defile himself with the King's meat. Thus he met temptation at the beginning. He might have said: The law about idols was for Jerusalem, and I am now in Babylon. "When I am at Rome I must do as the Romans do." Some people think that this old proverb is in the Bible! And how many act upon it out on this coast! They seem to believe that what is sin on the other side of the mountains is not sin on this side. It is not as important to keep the Sabbath strictly, and to go to Church regularly, as it was in their old homes, when they were

under the influence of their pious mothers. They yield easily to temptation. They fall gradually into careless ways. How many would have stood the test as Daniel did? He was surrounded by great obstacles. He was the slave of a despot. If he disobeyed, he might lose his life. But he took his stand. The secret of his success was that he could say "No." The Bible says there was an excellent spirit in him; and the child who mistook spirit for spine in reading the passage didn't make such a great mistake after all. Daniel, to use a modern and familiar phrase, had plenty of back-bone. He rejected the King's meat and drink, and asked to be fed on pulse and water. The officer in charge of the young man was afraid that such plain and meagre diet would make Daniel thin and pale, and the King would find fault with him. Many people think the way to look well is to bloat themselves with strong drink. But Daniel knew better. He was soon plumper and fairer than any of his companions. Why? "He purposed in his heart that he would not defile himself."

A PURPOSE IN THE HEAD

only seldom amounts to much. It ought to be settled down deep in the heart. And the way to have a settled purpose is to be firm at the outset. Whoever gives up a little of his conscience is in great danger. The first false entry makes the defaulter, and the first glass often makes the drunkard. After one violation of the Sabbath, how easy the next, and the next, until it is trampled upon without any compunction.

The next we hear of Daniel, an officer goes to him to tell him he must die. The King has dreamed a dream and forgotten it. He has summoned the wise men and told them to find out both his dream and the interpretation of it, or they should all be put to death. Daniel is now classed with these astrologers, and must suffer with them. He asks, "Why is the decree so hasty?" He goes in to the King, and desires that he would give him time, and promises that he will show him the interpretation. There is faith for you. He knew that God knew, and believed that God would tell him. Then he and his three young friends held a prayer meeting. They prayed, but received no immediate answer. Having prayed, they went to bed, believing that God would answer

in His own time and way. There, again, was faith for you. The secret was revealed unto Daniel in a night vision. Early next morning he held a praise meeting. (Daniel ii: 20-23.) He then went in to the King, and said: "Oh, King, you saw in your dream an image." "Yes, that's so—I remember it all now." The dream was told and recognized, and then came the interpretation. Daniel claimed for himself no credit or skill. He said his God had revealed it to him. He was as modest as he was wise. The image had a head of gold, representing the kingdom of Nebuchadnezzar, then in all its glory—the richest that the world had ever seen. Next came a breast and arms of silver, representing the stronger but less magnificent Persian Empire. Below this were a body and thighs of brass, representing the Empire of Alexander; and finally, there were legs and feet of iron, representing

THE ROMAN EMPIRE,

the strongest of all. This Empire was divided into ten Kingdoms: some strong and some weak; some of iron and some of clay; and then came the fifth great monarchy, the Kingdom represented by the little stone cut without hands from the mountain—the Kingdom of Jesus Christ, whose Kingdom is an everlasting Kingdom; and His dominion throughout all generations. All hail, Thou Fifth Monarch! Hasten Thy coming! He will come and reign, in spite of sceptics and scoffers. Lift up your heads, ye doubting and desponding ones! The hour of your redemption draweth nigh.

Daniel having interpreted the dream, he and his three friends were put into high office. They were the Ministers of Nebuchadnezzar, and in his name they ruled the world. But now came another trial of their faith. Daniel was not present. Perhaps he had gone to Egypt on business for the King. The King was persuaded by his courtiers to set up an image 110 feet high, and require all his subjects to bow down and worship it. The three young Hebrews stood while everybody else bowed.

Perhaps this image was suggested by what the king saw in his dream. It must have been a splendid object—that golden image flashing in the sunshine. Nebuchadnezzar regarded it as a symbol of his Empire. He gathered all his princes and courtiers to the plain of Dura. When the music sounded, all bowed and worshipped. No,

not all. The three young Hebrews were like Daniel. They had character—courage. Their knees could not bend before an idol. The testing time had come, and they would not deny their religion. The law of God and the law of man came into collision, and they obeyed the higher law. But these young men had enemies. All who will be true to God must expect the hostility of men. The princes of the empire were jealous of these foreigners. The fire of hell was burning in their breasts. Perhaps these men wanted to get up a ring and enrich themselves, and the honest Hebrews were in their way. Hence they watched Shadrach and his friends. They knew that these Hebrews would not worship the golden image. They wanted an opportunity to accuse them. So, when they saw them standing erect while all the others bowed, they hastened to the king. “Oh! Nebuchadnezzar, live forever! Do you know that there are three men in your kingdom that wont obey you?” “Wont obey me? Who are they?” “Why, those Hebrews that you placed over us. They didn’t bow before your image, and everybody is talking about it.” The king was very angry. He sent for Shadrach, Meshach and Abed-nego. He gave them one more opportunity to obey him. But Shadrach, Meshach and Abed-nego answered and said to the King: “Oh, Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, Oh King. But if not, be it known unto thee, Oh King, that we will not serve thy gods, nor worship the golden image which thou hast set up.”

They were not sure that God would deliver them, though they believed that He could. But if He did not, they were ready to die, rather than worship the golden image. They were hurried away, and were cast, bound, into the furnace. But lo! a strange sight. The King starts from his throne. “Did we not cast three into the furnace? and now there are four there, and they walk in the fire unharmed, and one of them is like the Son of God.” They were not running about or dancing up and down, but walking quietly about with the Son of God. Yes: when the Good Shepherd on His throne saw these lambs of His flock in danger, He hastened to save them. So with Jesus they were in green pastures and beside still waters amid the flames; and when they were

brought out, not even the smell of fire was on their garments, so perfect is the protection and the deliverance when God is with us. This miracle made a deep impression upon the King, and he blessed the God of Shadrach, Meshach, and Abed-nego, and decreed that no one should speak against their God ; and he promoted them in the province of Babylon. I want you young disciples to be like these young men—to be out and out on the Lord's side.

WEDNESDAY, JAN. 19.

SECOND LECTURE ON DANIEL.

Mr. Moody said : I stopped yesterday in my lecture on Daniel with the King's second dream. This time he remembered the dream, and called on his wise men to interpret it. But though they had said before that they could interpret, if they knew the dream ; they failed, and Daniel was summoned. The dream is recorded in Daniel iv : 10-17. Daniel was troubled for an hour. It was no pleasant duty to tell Nebuchadnezzar his impending doom. But he did so faithfully, and warned the King to "break off his sins by righteousness." If he did not, he would be driven forth from men to dwell among the beasts of the field. The King repented for the time. But at the end of twelve months he walked into his palace, and said in the pride of his heart : "Is not this great Babylon that I have built?" And while he spake, a voice came, saying : "Thy kingdom is departed from thee." It is supposed that his reason reeled, and that he went out a maniac, to live with the beasts of the field. After seven years, as is generally supposed, his reason returned. He resumed the reins of government, and then issued this proclamation : "And at the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto Heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation * * * Now, I, Nebuchadnezzar, praise and extol, and honor the King of Heaven, all whose works are truth, and His ways judgment, and those that walk in pride he is able to abase."

This closed up the history of Nebuchadnezzar. But may we not

believe that he was won to God by Daniel's fidelity? I have no doubt that they are now together in glory. For fifteen years we read nothing of Daniel—the Bismarck, the Gladstone of Babylon. But at length, while the city was besieged by Cyrus, Belshazzar, the grandson of Nebuchadnezzar, made a great feast. He seems to have been a stranger to Daniel. He probably dismissed the old servants of the empire, and placed his young associates in power. During this feast, which may have lasted a long time, Belshazzar had the sacred vessels that were taken from the temple at Jerusalem brought, and they drank from them. Then fingers appeared writing on the wall. It was the writing of the God of Sinai.

The mirth is hushed; the revellers are awed. The King trembles, and turns pale. What does it mean? The wise men of the empire are sent for, but they cannot read the writing. Then the queen mother, remembering what had happened in Nebuchadnezzar's reign, came in and told the King about Daniel. He was summoned. Great rewards were promised if he would read the writing. He replied: "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the King, and make known to him the interpretation." Then, after telling the King faithfully of his sins, he turns to the letters on the wall. He knows what they are and what they mean, for it is the handwriting of his God. "Mene, mene, tekel, upharsin." He interpreted it. That night the prediction was fulfilled. Cyrus entered the city, and Belshazzar's blood flowed with his wine.

Darius, the King of the Medes and Persians, succeeded to Belshazzar's throne. He put 120 men over the different provinces of the Empire. How he knew Daniel we are not told. Perhaps he had met him when he was Prime Minister for Nebuchadnezzar on some official business. We know that Darius had great confidence in Daniel. And after he put 120 princes over the different provinces, he put over them three presidents, of whom Daniel was the first. Daniel was to rule the men who governed the whole empire. There was no one greater except Darius. But another great trial came to Daniel. These 120 princes had become jealous of him. You never found a successful man, in the history of the world, but he had enemies. No doubt, they argued that if they could have some one in place of this old Hebrew, they could make enough in

a few years out of the kingdom to retire from business ; but now they could not plunder the government. A great many think it is not dishonest to take what belongs to the government, and it don't trouble their consciences ; and these princes wanted to get this man Daniel out of their way, and so they formed a conspiracy to destroy him. They raked up his whole past life when he had been with Nebuchadnezzar, but they came to the conclusion that they could not find anything against him, except touching the law of his God. I consider that a great encomium for him. He had kept the accounts right, and had not committed any peculation ; he had not put any nephews or brothers into office that had defrauded the government ; and there he was standing alone in that great city for God and the majesty of the law. They found no occasion to condemn him. I thank God for such a public man as Daniel ! I wish that we had more of them. [Applause.] It is a great deal easier to applaud honesty than to be honest ; a great deal easier to see others' faults than our own. The conspirators said : " This Daniel is too puritanical. He has old-fashioned notions that he brought here from Jerusalem. We must get him out of the way." But they knew that there was only one way to do it. They must entrap him through his religion.

I can imagine their meeting together one night to hit upon some plan for getting rid of this stern old Hebrew. They had to admit that his accounts were all right. No chance for them there. After they had talked the matter over a while, one shrewd lawyer said : " You know that it is a law of the Medes and Persians that no statute of the King can be changed. Now let us flatter Darius, and get him to issue a decree that whoever shall pray to any one but him for thirty days shall be put into the den of lions. You all know that Daniel won't pray to Darius, or to anybody but his God. So, if we can get that decree signed, we are sure of him." To this they all agreed. They drew up the decree. They went early in the morning to Darius. By flattering him they induced him to sign it. They lied to him, saying that all the Presidents and Princes agreed to it, though they had not told Daniel a word about it. These men knew that Daniel would rather give up his life than his religion. His wasn't a piety for the Sabbath only, but for every day.

Now, if some of our modern Christians had been in Babylon, they would have said to Daniel: "Your life is worth a great deal to this Empire, and you musn't throw it away. Suppose you go down to Egypt for thirty days; or, if you can't do that, don't let these conspirators catch you praying. Lock your doors, stop up the key-holes, and pull down your blinds when you pray; or, do your praying in bed. God sees the heart. You don't need to kneel down and to speak out, to be heard of Him." I can imagine how Daniel would have answered them: "What! deny in old age the God I have served so long? No!" And he went to his room three times a day and prayed, with his windows open towards Jerusalem, "as he did aforetime." Daniel was a very busy man. He had to watch one hundred and twenty rascals, to keep them from cheating the government; and yet he could pray three times a day. And there are men in this city who say they have not time for family worship, or to go to the prayer-meeting. Daniel prayed as aforetime—prayed to Jehovah—prayed for Darius, and not to Darius. Darius had no truer subject than Daniel, and he knew it. And even when the spies whom the conspirators had set to watch Daniel reported, and the report was brought to the King, he was sore displeased with himself. He saw that he had been entrapped. But no law of the Medes and Persians could be changed. So he was compelled to order Daniel to the lions, though he loved him and tried hard to save him. If he had loved as Christ did, he would have gone into the lions' den himself. Our Darius was not only sorry for us—He died for us. But he believed that Daniel's God would deliver him.

And see that venerable man, with his long, white beard, until now the second officer in the kingdom, led through the streets as a criminal. He walks as a conqueror. He triumphed in his youth, when he purposed in his heart to serve the true God. If God's way to heaven for him led through the lions' den, all right. He was thrust into the den. His enemies saw to it that the lions were hungry. But God's angels were there before him—enough of them to stop every lion's mouth, and Daniel lay down his head, pillowed on a hungry lion, and slept all night.

Not so Darius. No sleep for him. He paced his palace halls all night. Early in the morning the startled sleepers heard a char-

iot rushing through the streets. He can bear the suspense no longer. He hastens to the mouth of the den. He cried with a lamentable voice unto Daniel. And the King spake and said to Daniel: "Oh Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" And instead of a roar from the lions there came out of that den a human voice: "Oh King, live forever! My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocence was found in me; and also before thee, O King, have I done no hurt." When he found his faithful servant still alive, the King took him to his palace with great rejoicing. So Daniel was delivered, and God was honored. The last we hear of Daniel, an angel was sent from heaven to tell him that he was a man greatly beloved. He began to shine in Babylon when a young man, and his light never grew dim. He is shining now by his example on the earth, more and more brightly every year. Oh! let us all so live that God will say to us, "Well done, good and faithful servants." No matter if the world scoffs and sneers at us, it is only for a little while.

THURSDAY, JAN. 20.

"WHAT THINK YE OF CHRIST?"

Mr. Moody said: I have been preaching for two days out of the Old Testament, to the Jews; now I want to preach to the Gentiles. I take my text from the New Testament. It was a question put by our Savior Himself to the Pharisees, "What think ye of Christ?" Mathew xxii: 42. I like to get men to think, and I want you to make up your minds about Jesus of Nazareth. Think of Him as a preacher. How simple and yet how deep His sermons were. Men cannot forget His teachings. They go down into the heart. Think of Him as a physician who never lost a patient; who was able to heal all manner of diseases. Think of Him as a comforter. He wipes away more tears every day than all the infidels in the world. Infidelity never gave true rest and peace to any human soul. Think of Him as teacher, deliverer, shepherd. But the most important matter to think about and to decide is, Was Christ both God and man? Did he come from heaven to

earth? If I wanted to find out about a man in this city, I would go to two classes of persons—his friends and his enemies. Jesus Christ is the central figure in human history. He had warm friends and bitter enemies. Let us interrogate each.

We are all interested in knowing who He was, and what He was. We all ought to have a definite opinion of our own in regard to Him. I was brought up to believe that He was a mere man, like Moses and Elijah; a mighty prophet and teacher, but only a man. When I was old enough to think for myself, I found that he claimed to be more than man. Moses and Elijah never said to the people: "Come unto me," "Believe in me," "I am the light of the world." They directed men to God; but Jesus directed them to Himself. He claimed to forgive sins. He wrought miracles in His own name. He said to the daughter of Jairus, and to the son of the widow of Nain: "I say unto thee, arise." At Lazarus' tomb, after weeping as a man, He cried: "Lazarus, come forth," and some one has said: It was well that He named Lazarus, for if He had not, all the dead would have arisen, so powerful was His voice. So I saw that Jesus, all through His life, claimed to be God; and if I denied His divinity I did not know what to do with Him. What he said and did while on the earth has led millions, for more than eighteen centuries, to worship Him. If He was only a man, all His worshippers are idolators, and He has led them to believe a lie. Yet all admit that Christianity has elevated our race. But a lie never elevates. It always degrades those who believe it. So, not being able to reconcile Christ's character, and claims, and influence, with the idea that He was a mere man, I began to question the witnesses, and I want to bring them before you to-night, and let you listen to their testimony.

THE TESTIMONY.

First, I summon the Pharisees. They hated Him because He exposed their hypocrisy. They tried hard to entangle His talk, and get something on which they might accuse Him. But all that they could bring against Him was: "This man receiveth sinners." That was God-like. That is just why we like Him and trust in Him. Now I will summon Caiaphas, the High Priest, the President of the Sanhedrim, which was the highest ecclesiastical tribu-

nal of that day. Imagine him here in his flowing robes. I say to him : " Caiaphas, what did you find against Jesus of Nazareth ? " He replies : " I put Him under oath, I adjured Him by the living God to tell me if He was the Christ, the Son of God. And He said He was ; and I condemned Him as guilty of blasphemy, on His own confession." Yes, Caiaphas assumed that He was not divine, and then found Him guilty for claiming to be. This settles, at least, that Jesus claimed to be the Son of God when the claim was to cost Him His life. Let Pilate now come in ; he is an impartial witness. He is no Jew ; he has no prejudice against Christ. " Pilate, just speak out now, and tell us why you condemned Him to the scourge, and to be crucified, and why you wrote up there on the cross ' This is Jesus of Nazareth, King of the Jews ? ' Tell us, what did you find in Him—what fault ? And hear what Pilate says : " I find no fault in Him." Said he : " I will chastise this man and let Him go ; for I find no fault in Him." But I have got a woman to bring in as a witness ; it was Pilate's wife. Whose messenger is this that comes from the palace ? He brings a message to the Governor from his wife. " Have nothing to do with that just man ; for I have suffered much in a dream through Him." She thought He was a just man. Next I will bring in Judas, the very prince of traitors. Suppose I should say : " Judas, you sold the Son of God for thirty pieces of silver ; you betrayed Him. You knew more about Him than Caiaphas ; you knew more about Him than Pilate. Come now, Judas, tell us why you betrayed Christ ? You were with Him ; you ate with Him, you drank with Him, and you slept with Him ; tell us what you think of Him ? " I can imagine him throw down the thirty pieces of silver, as he cries in agony : " I betrayed innocent blood." And he went and hanged himself. Now bear in mind, I am not calling His friends : I am calling up His enemies. The testimony is perfectly overwhelming in favor of Jesus Christ, that he was the Son of God, as well as the Son of David.

But here is the Roman centurion. He occupied the same position as the sheriff does now. This centurion of the Roman band had to go to Calvary and put the Son of God to death. He is a gentile, and impartial judge ; let him tell us what he thinks of Jesus of Nazareth. Here is his testimony : " Truly, this was the

Son of God." This is what he thought: and to me it is one of the most striking things in Scripture that God made every man testify that He was not guilty. I will go further. I will take the very devils, for God made them testify; and what did they testify? They called Him, "the Son of the Most High God." They knew Him. "We adjure Thee by the living God, why has Thou come here to torment us before our time."

I wish I had time to examine

HIS FRIENDS.

It would take all night. Suppose I could examine that mighty preacher, the prince of preachers—a man that with his eloquence drew crowds to hear him. All Judea and Jerusalem came down from the mountains, into the wilderness. What mighty power he had! Now, let us call in this wilderness preacher, who looks more like Elijah, than any other prophet since Elijah. Ask John the Baptist: What think ye, John, of Christ? Hear his testimony. "I bear record, this is the Son of God." That is what he thought; he forever settled that question. Another time he says of Christ: "Behold the Lamb of God, that taketh away the sins of the world." John didn't have but one text after that: "Behold the Lamb of God, that taketh away the sins of the world." John said: "He must increase, but I must decrease." And finally, we will call next Simon Peter, who once denied him. "Peter, you said that you didn't know him; was that true?" With tears, he answers: "It was the greatest lie I ever told. I know Him well; I was with Him on the Mount of Transfiguration, and heard the voice from heaven: 'This is my beloved Son.' I was with him when He raised the daughter of Jairus, and Lazarus of Bethany. I saw Him walk on the sea, open the eyes of the blind, and still the tempest." "Well, what do you think of Him now?" "I told you what I thought on the day of Pentecost. I declared boldly that He was 'both Lord and Christ,' and I sealed my testimony with my blood."

The disciples of our Lord were selected as representatives of different types of character. Peter was rash and impulsive. Thomas was hesitating and vacillating. He was constitutionally slow of heart to believe. There are such people now. They are in almost

every pew in the churches. They seem to read in their Bibles, not, He that believeth shall be saved, but—He that doubteth shall be saved. On the day after Christ's resurrection, Thomas was the most unhappy man in Jerusalem. First, John meets him, and says: "Good news, Thomas! The Lord has risen. He appeared to us last night, and showed us His hands and His side." "P'shaw! you just thought so. You were dreaming. I won't believe any such story until I see Him for myself." Going on, he next meets Mary Magdalene, and she tells him of Christ's appearance to her in the garden. But still he is incredulous. He staid away from the other disciples all that Lord's day. He spent it among the unbelievers, and so he lost his faith. But now Peter comes rushing along, and as soon as he sees him, shouts: "O, Thomas, the Lord is risen!" This, however, does not satisfy poor Thomas. He still thinks that Christ is in the sepulchre. But he makes up his mind to go to meeting next Sunday. And while he is there, and all the doors are shut, Jesus appears. He does not reproach the unbelieving disciple, but says to him: "Reach hither thy finger and behold my hands," etc. And then Thomas cries, "My Lord and my God!" O, that a risen Christ might appear to all His followers now, and chase away their doubts!

John, the beloved disciple, is the next witness. He knew the Saviour most intimately. He leaned on His bosom and felt the beating of His heart. O, if we had him here, what testimony he would give! He wrote his whole Gospel to prove that Jesus is the Son of God. Matthew commences with Abraham, Mark with John the Baptist, Luke with Zacharias. But John goes clear back to the beginning—tells us that Jesus was with God and was God. He calls Him "the resurrection and the life." If you want a good treatise on the divinity of Christ, read the Gospel of John. If Jesus had been an impostor, this disciple would have found it out. But during a long life he testified steadily to His divinity.

Then Saul of Tarsus was called. He was for a long time a bitter enemy of Jesus; a Pharisee of the Pharisees; so straight that he leaned backwards. There are such men now: terribly orthodox; wouldn't come to a meeting like this. Don't attend any but the stated means of grace. Paul took part in the murder of Stephen. He breathed out threatenings and slaughter against the followers

of Jesus. He went to Damascus to persecute them. Had any one said to him: "Saul, you are going to Damascus to become a preacher of the Gospel, to be the apostle of Christ to the Gentiles," how angry he would have been! But a change came over him; he was converted. See, then, what he did and endured for Christ's sake. What a testimony was his life! beaten, stoned, shipwrecked again and again. His confidence in Christ's divinity was tested by thirty years of toil, and peril, and persecution. And how full his writings are of testimony. He said that for him to live was Christ, and he desired to depart that he might be with Christ. He finally suffered martyrdom as a witness to the divinity of Christ. What will you do with the conversion and testimony of this wonderful man? I have never found an infidel who could get over the case of Saul of Tarsus. But there are other witnesses. The angels sang over Bethlehem one of the choruses of heaven, and proclaimed the babe in the manger was "Christ, the Lord." (Luke ii: 11.) To John, on Patmos, came a voice from Heaven saying: "Worthy is the lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing." And finally, God the Father testified, saying at the baptism of Jesus: "Thou art My beloved Son." And on the Mount of Transfiguration: "Thou art My beloved Son, with whom I am well pleased." If God is pleased with Christ, we ought to be. Oh! when men are lifting up their voices against Him, let us lift up ours for Him!

FRIDAY, JAN. 21.

CONFESSING CHRIST.

This is our last meeting in this hall. I want to tell you how to be saved. My text is: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. x: 10. Here you see two things are required—belief and confession. Most people fail, not because they do not believe, but because they have not the moral courage to come out boldly and confess Christ. It is easy for a man to become a Mohammedan, for he don't have to give up anything. But he who would become a Christian must confess his sins and forsake them,

and take up his cross and follow Christ. Here you hesitate. You believe in Christ's power and willingness to save you. But you don't want to come out publicly on his side. Hundreds and thousands in this city lack the moral courage to honor the Saviour in their homes and their places of business. How cowardly this is. If a policeman would not wear the uniform, was ashamed to appear in it and be known as a policeman, how soon he would be discharged. They would say: "He is above his business." If a man feels above being a disciple of Christ, can he expect that Christ will honor and bless him? What we want is more loyalty to Christ. In London I was present when one gentleman was introduced to another, and the question was asked: "Is he O. O.?" I didn't know what that meant; but when I was told that it was a title conferred on those who were out and out on the Lord's side, I thought I would rather have it than a D. D. Every follower of a false religion is proud of it, while many who profess to believe in the true religion are ashamed of it. The servants of the devil are not ashamed. Every time a man swears in these streets he proclaims boldly his allegiance to Satan. So when he goes into a saloon, or a brothel. We all have influence. And we must exert it on one side or the other, either for Christ or against Him. And if you want to be on Christ's side, there is nothing in your way but your own pride, your want of moral courage. Of five hundred men in the army who would face a storm of bullets and not flinch, scarcely one was brave enough to stand up in a prayer-meeting and confess the Saviour. When you think of becoming a Christian, Satan points to high and steep mountains in your path. He tells you that you must climb them. But if you go forward, you will find that they are only mountains of fog and mist. You can go right through them; and though there are trials and difficulties in the right way, Christ gives us new life and power. He helps to endure and overcome. Then every disciple ought to lift up his voice. The pew ought to join the pulpit. If all united in confession of Christ, the Gospel would roll through the world like a red-hot ball, kindling whatever it touched. That demoniac who was healed in the country of the Gadaranes went and told of it all over Decapolis. He was only a young convert. But such was the effect of his telling his experi-

ence, that the next time Christ went over there everybody crowded to hear Him and be healed by Him. The woman at Jacob's well, as soon as she received the living water into her heart, ran to tell the news in Sychar; and the whole town came out to see Jesus, and to invite Him to visit them. You business men can reach many that the ministers cannot, and some of them are waiting for you to come and tell them about Christ. If religion is such a good thing they wonder at you for not commending it to them. If you are afraid to because you have not lived right, go and confess your sins first and then confess Christ. My rule is to speak to some one about his or her soul every day. So I preach the Gospel to at least 365 persons every year; and have had many blessed experiences in doing this.

Mr. Moody gave an instance of the result of asking a man in the street at ten o'clock one night: "Are you a Christian?" The man was very angry. But the question pierced like an arrow. He could not forget it. Three months after he went to Mr. Moody and asked him: "How can I become a Christian?" The Bible says: "Blessed are they that sow besides all waters; some of the seed will be sure to sprout." If religion is true at all, it is terribly true; and we ought to warn our friends, our neighbors, our fellow workmen, all that we meet. We shall all soon be gone. Some of our heads are already grey. What we do we must do soon; and we know not how much good we can do if we consecrate our remaining years and energies to Christ. If you are a Sabbath school teacher, talk with your children about a personal Saviour. If you are not a Christian, take up some cross—do something to show that you are in earnest; that you really want to be a Christian, and in doing it God will bless you.

Two interesting stories were told of children converted in Mission schools in Chicago, whose child-like confessions of Christ and fidelity to Him won infidel parents from their unbelief; and the sermon closed with an earnest exhortation to confess Christ and to work for Him.

SELECTED SERMONS.

NO ROOM FOR JESUS.

My text you will find in Luke, second chapter, a part of the seventh verse: "And laid Him in a manger, because there was no room for him in the inn." The world had been looking for Jesus for four thousand years. Prophets had prophesied of His coming. The mothers of Israel had been praying and hoping that they might be the mother of that child. Yet, when He came, He is laid in a manger. He might have come in grandeur. He might have been born in a palace if He had chosen. But instead of this, He who was rich became poor for you and me. He came down to be laid in a manger, and even that not His own. He was laid in a borrowed cradle. He rode but once, and that was upon a borrowed beast. He was buried in a borrowed tomb. When a prince comes to this country we give him a warm welcome. Republicans though we are, we open all our homes to him. But when the Prince of Glory came, there was no room for Him in Bethlehem. There was none in Jerusalem. When Jerusalem heard of His coming, that city was troubled, and the sword was unsheathed; and that sword followed Him all through His life, even to Calvary. It would have been so, no matter how He had come. It would have been so if He had come in glory. But He came in humility. He came to preach glad tidings to the poor, and to heal the broken-hearted. He came to feed the hungry, and give sight to the blind. He came to seek and save the lost. And yet, there was no room for Him. No committee invited Him; no delegation from the temple at Jerusalem went to Bethlehem to welcome Him. And when He grew up and visited the temple, His Father's house, He was treated as though he were an intruder. He went into the synagoguë in Nazareth one day, and tried to preach a sermon; and though they all knew Him, and He had lived among them thirty

years, they wouldn't listen to Him. They dragged him out of the synagogue, and tried to kill Him. And it was just so at Capernaum when He went to live there. Notwithstanding the purity of his life, and the miracles that he wrought, He was unpopular. Men say that if any one should be perfect, he would be honored and admired. But Jesus was perfect. I defy the world to find a flaw in His character; and yet, He was despised and rejected. But some one may say: "This was a great while ago. The world has grown better since then. We live in the glorious nineteenth century; and if Jesus should come now, we would welcome and honor Him." Don't you believe it. The human heart is now just what it was then. There is

NO MORE ROOM FOR JESUS

in this age than there was in that. What nation wants Him? Put it to a popular vote, and where would He be invited? If a man should get up in the English House of Lords or Commons and propose to ask Jesus to visit London, wouldn't he be laughed at? So in America. What party wants Him? What class of men? What social circle? They talk in society about anything else but Him—new bonnets, new dresses, even about ministers, churches and creeds, but not about the personal Christ. Suppose a man should introduce Jesus as a topic of conversation at a fashionable party, would he get any more invitations? Do our business men want Christ? Would they like to have Him overhaul their ledgers, and would they like to have Him standing by when they make bargains?

In the seventh chapter of John we read that every man went to his own house, but Jesus went to the Mount of Olives. He had been talking very plainly. They were all offended and went home, but none of them invited Him, and as He had no home of His own, He went out to the mountains. O, how sad and lonely he must have felt! Did you ever feel as if there was no room for you in this world—as if nobody wanted you or cared for you? I don't wonder that men are tempted to commit suicide when friendless in a great city, out of money and out of work. There is no loneliness like that of one in a crowd of strangers. This was what Jesus felt when He said: "The foxes have holes, and the birds of the air

have nests, but the Son of Man hath not where to lay his head." Oh, on the mountain that night, how lonely He must have been!

But there was one place for Jesus, even though all the doors in Jerusalem were shut against Him. We read that a certain Martha of Bethlehem received Him into her house. It was likely that that was the most unpopular thing Martha ever did. Her neighbors scolded her for entertaining the crazy street preacher. Martha probably heard Him in the Temple; was at first prejudiced like the rest. But, as she listened, His words dropped down into her heart, and passing through the crowd, she invited Him home; and though her home was two miles away, Jesus went with her. He likes to be invited. He will always go where he is asked to. That invitation was the best day's work Martha ever did. There was a cloud over her house, but she knew it not. After awhile her only brother, Lazarus, was taken sick. They sent to Jerusalem for the doctor. He came, and said he could not save him. Then they thought of Jesus, and how He used to heal the sick. They cried: "Oh! if Jesus was here." They sent a messenger for Him—two days' journey. Before the messenger returned, Lazarus died. The messenger came without Jesus, but with a message from Him, viz: "This sickness is not unto death." How this tried their faith in Him as a prophet, seeing that Lazarus was already dead! Two days later the Saviour came. They met Him, with the sad, reproachful cry: "Lord, if thou hadst been here my brother had not died." And His reply was: "I am the resurrection and the life." Little did these sisters know whom they had been entertaining; that their lowly, homely guest was the Lord of Life and Glory. He goes with them to the tomb. They tell Him all the particulars of Lazarus' death. His breast heaves. He weeps. Oh! how thankful I am for those tears; for ■ Saviour who can sympathize with me in all my sorrows. Standing by the tomb, Jesus cries:

"LAZARUS, COME FORTH!"

The dead man heard the voice of his friend—the familiar voice of his guest—and came. I should have liked to have been in Martha's house that evening with Lazarus, his sisters and Jesus! Well were they repaid for making room for Him! And so you will be

repaid if you make room in your heart. He made that heart. He made it for His dwelling-place, but you have filled it with other things, and left no room in it for Him. Oh! make room, and He will bless you. He will help you to bear your sorrows and to subdue your sins. There may be a cloud hanging over your home. An hour is coming when you will need Jesus. Receive Him now, and He will be your comforter. Receive Him now, for when death comes to take your child or friend away, you will want to hear His voice, saying: 'He shall rise again.' I had a dear brother, and he died. I went a thousand miles to his funeral, and all the way this chapter about Jesus and Lazarus was ringing in my ears. Oh! if you want help in the hour of trial, make room for Jesus. Wealth can't comfort you, or culture, or human friends. But He can make your heart leap for joy in days of darkness. How many of you have friends waiting and watching in heaven? Jesus made room for them, and He would make room for this little child, [turning to one on the platform] if it should be taken away. But He wants room made for him here. The only place He seeks to live in on earth is humble and contrite hearts. Will you not let Him live in yours? Will you not say, just now: 'Welcome, thrice welcome, dear Saviour, to this heart of mine?'

“GRACE OF GOD.”

He defined grace as unmerited mercy, undeserved favor. This grace was illustrated by most admirable expositions of the healing of the Syro-Phœnician woman and the centurion's servant. In closing his discourse, Mr. Moody said:

Don't let us go to God and plead our worthiness. Let us go to Him for grace. Let us take only our sins, and cry: "God, be merciful to me, a sinner." What some do to secure salvation is just what keeps them from getting it. If we would have salvation, we must believe Paul in the 8th chapter of Ephesians—that it is "the gift of God—not of works, lest any man should boast." There is a good deal of boasting nowadays. We say: "What a great country we have; what a great people we are." Men strut about, boasting that they are "self-made." But if we get into the Kingdom of God, it must be as beggars. We must go on our

knees. Some men boast of their religion, and when I hear them, I think that they haven't much to boast of. The Old Dispensation said: "Do and live." The Gospel says: "Live and do." Take salvation freely, and then show your gratitude and love by working for Christ. "To him that worketh not, but believeth," says the Apostles. Rowland Hill used to say that auctioneers worked hard to get people to bid up, but he worked hard to get them to bid down—to take salvation for nothing—for the asking. Here is a bible worth \$10. If I offer to give it to a man, and he says: "No, I can't take it for nothing, but here is 25 cents"—if I accept the 25 cents, the man will go home and tell his wife that he has bought a Bible. But if I refuse the 25 cents, he can't say that; he is compelled to say that I gave him the Bible. So men want to do a little something, in order to claim that they have earned and merited the grace of God. But some one cries: "We are told to work out our salvation." True; how can you work it out until you have got it? I gave my boy a garden on the condition he would take care of it; and so God gives us salvation. We must use and cultivate it after we get it. A Christian ought to work, not to be saved, but because he is saved. Heathen religions are all of works. The Gospel is all from grace. You can take this gift now, and go home rejoicing in the Lord."

"Faith could get anything from the Son of God. Man's religion is made up of two letters—d-o, do. God's is made up of four letters—d-o-n-e, done. Salvation is worth working for; but working for it is not the way to get it.

GOD IS NOT SELLING SALVATION,

and you can't buy it. Christ didn't come down here to bring men a salvation that they could work out for themselves. Paul did works before he was converted—but they were such as holding the clothes of those who stoned Stephen, and breathing out threatenings and slaughter. Christ didn't come to call workers, but sinners. He wants us to work. He calls us to work, but not because we work. Trying to be good without Christ is like trying to fill a tub that has no bottom, with a bucket full of holes. I haven't any faith in a lazy Christian. Laziness belongs to the old nature, and not to the new creation."

My text is Titus i: 11-13: "For the grace of God that bringeth salvation hath appeared unto all men: teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present evil world; looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ." There are three kinds of grace presented in this passage: First—The grace of salvation; God brought this—didn't send it down, but brought it, and brought it for all men. If a man can prove that he was born in this world, and not on the moon, or on one of the planets—if he is a man—then I can prove that salvation is for him; that he has a Saviour, and if he isn't saved, it is nobody's fault but his own. He can be, if he will. Do you say that is preaching Universalism? Very well; that is the kind of Universalism that I mean to preach. Salvation free to all, but only he who receives it will be saved. A man without a holy heart could not be happy in Heaven. Heaven is a prepared place for ■ prepared people. A man who has not the spirit of grace here cannot have the hope of glory hereafter. Second—This passage proclaims the grace of living; grace that will help us to live soberly, righteously and godly in this evil world. Third—It proclaims grace for working. The Christian is zealous in good works. As soon as this grace was revealed to Isaiah, he felt that he must do something, and he cried, "Here am I, Lord, send me!" He who doesn't want to work for Christ knows nothing of true spiritual life. Saul, as soon as he was arrested near Damascus, and found out that Jesus loved him, cried, "Lord, what wilt thou have me to do?"

Read the first and second verses of the fifth chapter of Romans: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom we have access, by faith, into this grace wherein we stand, and rejoice in the hope of the glory of God."

Here, you see, are

THREE THINGS,

Peace, grace and glory—something for the present, the past and the future: pardon for our sins, help for every day and according to our day, and the fruition of endless blessedness. O then, should

we not strive to grow in grace—not be satisfied with mere forgiveness, but press toward the mark for the prize of our high calling? Jesus Christ is a great deal nearer and dearer to me than he was twenty years ago. I do not now regard death as an enemy, but I look right through death to glory. There was a bed-ridden saint in the attic of a tenement house in New York. A wealthy Christian lady was invited to go and see her. When they had ascended the first flight of stairs, she said: "O, this is horrible." Her conductor said: "It is better higher up." At each landing place she repeated: "O, this is horrible," and the reply still was: "It is better higher up." They found the sick sister in a small room, sky-lighted, nicely carpeted, filled with birds and flowers. And she was cheerful and full of hope. When the visitor said to her, "Isn't it lonely and wearisome to lie, day after day, on your bed?" She replied: "Yes, sometimes; but it is better higher up." Remember this amid sadness and sorrow. Look up, struggle up.

The object of the grace of God is to make men godly. If grace is in a man's heart, he will be an active Christian. The hands on the clock move because they can't help it. The power within constrains them. There are two monarchs in this world, Sin and Christ. Sin reigns unto death, but Christ unto eternal life. Sin's kingdom ends with this world, but Christ's is an everlasting kingdom. When God called Moses upon Mt. Pisgah, He kissed his soul away and then buried him. John's proclamation, "Behold the Lamb of God," was the transition point between the old and the new dispensations. All men's hearts would melt if they only knew how God loves them. The nearer we get to Heaven, the more peace and joy we ought to have. I pity the people who are trying to live on their past experience, when there is glory before them. It takes more grace to suffer the Lord's will than to do His will. Chloe Lankton has been forty years bed-ridden, and a great sufferer. Yet she is one of the happiest women in New England, and hundreds go to see her to learn how a Christian can suffer and yet be happy. Those that God does the most for in temporal things, generally think the least of Him. Thank God for the grace that takes us to glory. Grace is glory militant; glory is grace triumphant. If we live looking up, we will die looking up.

My text is in Hebrews, iv : 16 : “ Let us therefore come boldly to the

THRONE OF GRACE,

that we may obtain mercy, and find grace to help in every time of need.” God has ■ throne which He has set up for the express purpose of giving aid to those who are in need. To that throne we ought to go boldly—go with large requests—not satisfied with asking for and receiving drops when we might have buckets full. The great trouble with Christians is, that they don’t see this great truth. They have not learned to live on Divine grace, and hence they are weak and sickly. I have to keep breathing all the time. My body requires constantly fresh supplies of air. I have to eat three times a day in order to have physical strength. And does not the spirit need the vital breath from on high, and the heavenly manna—need them not once for all, or now and then, but all the time ? Many Christians fail—as many merchants do—by trying to do too much on too small a capital. Suppose some friend places a million of dollars to my credit in the Nevada Bank, and I don’t draw out the interest, but only a dollar a week, and try to live on that, half-starving myself : wouldn’t you think I was ■ mean, penurious fellow ? So, many Christians like starving themselves, though God tells them to come boldly to the throne of grace. No matter what my necessities, trials, or temptations, I can go to that throne and get all that I need. In Romans, Paul writes about “ abundance of grace.” That is what the Church wants. That is what every Christian wants. If he hasn’t grace enough to keep his temper, no wonder that he is silent in prayer-meeting. He ought to be. No man is fit to serve God until he has a surplus of grace ; until his heart is so full that love bubbles up and runs over. Down at my home, in Northfield, we tried to get water from a spring. But it would not flow freely. We couldn’t get enough ; so we went up to the head, and found and turned in the water of five more springs, and then we had abundance. So is it with the grace of God. The fountain is inexhaustible, and we can have a constant and full supply if we will. And we must get that supply, or we cannot be useful. The man who has not grace enough to be honest, and to keep his business record clean, need not try to be active ■ a Christian.

People won't have any confidence in him. The mother who can't control her temper will not be able to train up her children "in the nurture and admonition of the Lord. In his Second Epistle, (chapter iii: 18) Peter exhorts Christians to

GROW IN GRACE.

Alas! how little there is of this. People make the same prayer that they made twenty years ago; they tell over and over the same old experience. They go back to the past, instead of getting fresh supplies. Suppose I should say to my wife: "Emma, I did love you when we were married, eighteen years ago." Why, talking so would break her heart. She wants me to love her now; and I do love her a great deal better than I did eighteen years ago. We ought to grow in grace. Everything else grows. Sin grows. Our children grow. We would be sad enough if they didn't—if they remained dwarfs. But there are Christians who are no larger spiritually than they were years ago. They are stunted, because they have starved themselves. The early Christians grew. And each of us should examine ourselves—should ask: "Am I growing?" I have a picture of my child. It was a good likeness once, but not now, for the child has outgrown it. But there are some in the churches whose spiritual photographs, if taken a dozen years ago, would be just like them now. They haven't grown a bit. Rowland Hill said a good many people's activity was like that of a child on its rocking-horse—motion, but no progress. There is a club in London that receives no member who is more than five feet high. If he outgrows that he must resign. Are not some churches like that club—churches of spiritual pigmies? In II Corinthians, ix: 18, Paul says that God is able to make all grace abound in us. It is not our wisdom or our strength that the world needs, but God's, and that we can have—have abundantly, by going to the fountain. We are but channels. The fullness is in Him, and there can be no failure if we go to Him, and trust in Him. I have a friend who has pipes in his grounds, connected with Lake Erie. He don't want all the lake in his yard, but he can get all of it that he needs. To all practical purposes the lake is his. And so the grace of God is ours. We can have all of it that we will—that we can use. God does not supply all our wants, but he does all our

needs. My children often want things that I don't get for them, but I try to supply all their needs—and so God does with us. Mr. Moody told, with a graphic power, the story of the widow who was in debt, and had only one vessel of oil to pay with. Being in debt was a serious matter then; people could not dodge their debts, as they do now; if they failed to pay, their children might be sold. Well, the widow did the right thing. When in trouble, she went to the Prophet of the Lord; and Elisha told her to borrow vessels “not a few,” and shut the door, and pour the oil from her one vessel into all the empty ones that she had borrowed. She and her boys went to all the neighbors, got the house full of empty vessels, and then began to fill them. She didn't spurn the strange directions, as skeptical people now would have done. She had faith, and she obeyed. All the empty vessels were filled. She and her boys had never seen so much oil before, and such oil—fresh from the hand of the Lord. I should like to have seen them filling those empty vessels! Well, the widow went again to Elisha, and he told her to sell enough of the oil to pay her debts, then live on the rest.

THIS IS GRACE,

not only pardon, paying old debts, but enough for the present and for all the future. What grace Paul received, and the martyrs who died for Jesus! One of them, when brought before the King, said: “You can't banish me, for Christ is with me, and has promised to be with me always and everywhere. You can't confiscate my property, for my treasure is in Heaven. You can't even kill me, for I am dead, and my life is hid with Christ in God.” What could be done with such men? Paul had a thorn in the flesh. It is well we don't know just what it was; for if we did, we would all think our thorns sharper than his. But Paul learned to thank God for that thorn, because he got more grace by it.

People pray to have their thorns taken away, when they ought to pray for grace to bear them. God will give us grace according to our day. I have not grace to die by now. I don't need it. I don't ask for it. What I want is grace to serve God in California for three or four months; that is what I am praying for now. God is not going to waste His grace. I like to go right on, knowing that as my day is, so shall my strength be. God has plenty of

grace, and I have only to go and get it just as I need it. In London there are signs, "Limited Capital." The parties doing business there assume only a limited responsibility. But God's grace is not limited. In temporal matters, it is prudent to live within one's income. But not so in the spiritual life. There we may spend freely. There we cannot be too extravagant, "for our God will supply all our wants." Alexander told one of his favorite generals to draw on him for whatever money he needed. A draft came so large that the treasurer hesitated, and came to the King. Alexander said: "Pay it; he honors us by asking largely." So God is honored when Christians ask for great blessings. He is more willing to give than we are to receive. I pity those who are satisfied with crumbs, when they might have loaves. Let us be grateful to God for what we have asked and received; but let us keep asking for more and more. The Christian is like a man standing by the Mississippi and having the invitation, "Drink and live." Why, then, should he ever suffer from thirst? A rich man, wanting to help a poor and rather shiftless neighbor, put \$500 in the minister's hands for him. The minister, fearing the sum would be wasted if all given at once, sent an anonymous note enclosing \$25, and adding the words, "More to follow." Those words were worth more than the money enclosed. Like this are all God's gifts to us. There are always more to follow.

"GOD IS LOVE."

He said: "There is no truth that Satan has tried so hard to blot out as this. He has gone up and down in the earth, trying to make men believe that God is full of malice and envy and hate. But this is false. John perhaps knew as much about God as anybody that has ever lived, and John says that God is love! John was the beloved disciple of Jesus. He used to lean on Jesus' breast, and no doubt he asked him about God, and Jesus told him, and he tells us what Jesus said. So that we know Satan is a liar, and that this record is true—that God is love. In all lands and in all ages God has shown his love for men. And why? Because He can't help it. His very nature is love. He loves because He must; loves because he is love. The trouble with us is, that we

measure God by ourselves. We love people while they are lovable and love us. But when they cease to love us we sometimes cast them off. It is not so with God. Christ, we are told by John, "having loved His own that were in the world, loved them to the end." Yes, He loved them, though one betrayed Him, one denied Him, and all forsook Him. I think it was the love of Christ that drove Judas to despair. He had betrayed with a kiss—a love token—his best friend. And when Jesus turned and looked upon Peter, after his denial, it was the love in that look that made Peter weep. On the cross He could not be angry even with His murderers, but cried: "Father, forgive them." His love is unchangeable. While ours is fickle, His is always the same. He loves every man in San Francisco. Satan tempts you to believe that He don't, but He does. It is said in the fifteenth verse of the forty-ninth chapter of Isaiah: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands." There is no woman on this earth that loves like a mother. There is no love on earth so strong as a mother's love. A great many things will separate a man from his wife, or a father from his son; but nothing will separate a true mother from her child. She will love him through all his sin and iniquity. He may sink so low that a hiss will go up against him from every human being, but the mother loves him through it all. God takes that for an illustration. He says: "Can a mother forget her child? Yea, they may forget, but I will not forget thee. Behold, I have graven thee upon the palms of my hands."

THE MOTHER AND THE MURDERER. -

We had a case in an eastern city of a young man who had committed murder. His father would have nothing to do with him, but his mother went down into his cell every day. When the trial came on the papers tried to write him down, and seemed determined that the boy should be put to death. But that mother was not ashamed to be seen in the court with him. She took her seat as near him as she could. She would have taken the boy's place, and laid down her life to have saved her boy. Look at a

mother watching her sick child ; she would take the disease out of the child into her own bosom if she could. When the boy was found guilty, no one seemed to feel the blow as that mother. A mother would, perhaps, not go to see that worthless boy executed ; but if she could get that body she would cover it with kisses ; she would go to the grave and cover it with flowers ; she would cherish the memory of that boy as long as she lives. Why, a mother's love is stronger than death ; death cannot tear down a mother's love. But, my friends, a mother's love is not anything to be compared with God's love. You never saw a mother that loves her child as God loves you sinners. God loves you thousands of times more than your mother. God loves you more than you love yourselves. He has His heart set upon you, and wants to save and bless you.

I know another case, where a mother clung to her boy when condemned for murder. When he was executed, she begged them to give her his body. They refused. She soon died of a broken heart, and her dying request was that she might be buried in the jail-yard beside her boy. Great is a mother's love, but God's is far greater. The Bible is full of it. We say that Columbus discovered America ; but how much did he know about it ? Nothing, hardly, of its mountains, rivers, valleys and plains. So with God's love. Oh, how little we know about it ; as little as we know about the Pacific Ocean, when we stand on its shore or bathe in its waters. I stand in the sunshine and am warm ; but how little of the sunshine can I enjoy ! But I can have all that I want, and all that I can receive, and have it freely. And so it is with

GOD'S LOVE.

We can't force ourselves to love God, but if we ask Him, He will give us love. And it is the nature of love to beget love. If somebody says that you are the meanest man in town, you will hate that man. If another says that you are the best man in town, you will like him for liking you, though he is a stranger to you. Our great aim should be to reproduce the love of God in our own hearts. It will expel all sin and all evil. Love is the badge of Christ's followers. If we have it not, we don't belong to Him. We may belong to the churches, but that makes no difference. If we have

not the spirit of Christ we are none of His. These are days of sham and mere profession. But there is nothing that has power to purify and to save but the love of God. Paul prayed that all saints might know the length and breadth and depth and height of Christ's love. What a blessed thing if that prayer could be answered in this city. What a power the church would have if it was filled with the love of God! The world is after the best things. If we can show them that what we have is best, they will come to us for it. Their eyes are upon us, and if we love Christ we will show it—we will bear fruit. Christ says, "Let your light shine." He don't say, "*Make* it shine." You can't do that, and you don't need to. If you have the light it will shine. Lighthouses don't beat drums—they just shine—shine because the light is in them. There is a story told of the Roman Catholic Archbishop of Paris, who, when France was at war with Prussia in 1871, was thrown into prison by the Commune. It seemed he had been to Calvary, and knew something about this wondrous love of God. Before he was executed, he wrote on the top of a little window in his prison, which was in the shape of a cross, "height," at the bottom, "depth," at the end of each arm of the cross, "length" and "breadth." Ah, that man had been to Calvary, and tried to measure the length, and breadth, and depth, and height of God's love. He had surveyed the cross; he had drank in its truth; he had laid hold of its power. Nothing reveals the love of God like the cross. Go to Calvary. Look in the face of Jesus there. See how He loved you.

God has offered to forgive all our trespasses and sins, and cast them behind His back, out of love to our souls; He has promised to do this. They were safer behind God's back than behind ours, for the devil could not get them there. Jesus has

DIED FOR THE UNGODLY

that they might be saved. The speaker used to preach that God was after all sinners with a double-whetted sword, ready to hew them down. He did not preach that now, for he knew that God was right behind every sinner, trying to save him. But it must be remembered that God hated sin, and none could be saved unless they repented, and asked to be forgiven. The sick need a physi-

cian, not the well. That God is love cannot be too deeply impressed upon the minds and hearts of the people. It was man's calamity that brought out God's love. It was because man was fallen that God loved him, and man must not think that he must get rid of all his sins before God would love him. If a mother met her long-lost son when he was ragged and dirty, she did not wait until he was washed, but immediately folded him to her breast. It was the same with God. He did not wait until a man was free from sin, but immediately took him in His arms and washed him afterwards. "Whom the Lord loveth He chasteneth." A man who never meets with reverses, but with success only, is apt to forget the giver. Nothing is so injurious to a man as the dead level of prosperity. The strongest proof that God loveth is that He chasteneth. I believe that the years that John Bunyan was in Bedford Jail were the strongest proof that God loved him. If it had not been for the Bedford Jail we should never have had "Pilgrim's Progress." You must not let Satan make you believe that God does not love you, because you are passing under the rod of affliction, for "all things work together for good to them that love the Lord."

TEKEL.

Mr. Moody's text was one word, "Tekel." Daniel ix: 27. He described Belshazzar's feast, the bringing in of the vessels taken from the temple in Jerusalem, and the writing of the finger on the wall. "Mene, Tekel, Uphal." No one could read this writing. He summoned all the wise men of his realm in vain. They tried, but failed. The King was alarmed. At last the Queen mother came in and told of Daniel's interpretation of Nebuchadnezzar's dream. Daniel is sent for. Every eye is upon him. Daniel could read it, for it was the writing of the God whom he served. He read it and interpreted it, and the interpretation was verified that very night. Belshazzar was cut off in the midst of his revelry and impiety. Now I am going to use that word "Tekel," thou art weighed in the balance and found wanting. The law that I read to you is what you must be weighed by. Suppose a golden scale let down from Heaven. I use these commandments as weights. I put them in one scale, and ask you to step into the

other. The first weight is: "Thou shalt love the Lord thy God with all thy heart." If a man loves his wife or his children better than God, he is an idolater. We don't have to go to China to find idols. Gold is the idol of multitudes on this coast. They cry: "Give me gold, and you may have Heaven, Christ, and everything else." So with the second commandment. "Thou shalt not make any graven image"; and when you see a man bow down to any graven image representing God, is this not a violation of the commandment? The apostles were hardly cold in the grave when men put up images and worshipped them. God is a Spirit, and we must worship him only. The third commandment was put in the scale. The profane swearer says that he don't mean anything by it. But God does. He wouldn't have given that law if He hadn't thought it right for us to obey it. The swearer insults and scorns his maker, and thus shows the malice and bitterness that are in his heart. Weighed in the balance, he is found wanting in the respect due from a creature to his Creator. "Thou shalt not take the name of God in vain." There are a great many in this audience who have been swearing. People say it is a common thing out here; that they do not swear with their hearts, but only with their lips. "God will not hold him guiltless who taketh his name in vain." Men often will not swear before their mothers, wives or children. They have too much respect for them, but they have no respect for God. Men want to show their disloyalty, their disrespect of God. Do not think that your sins will not come back to you. Bear in mind that you cannot curse God with impunity. You have not been given the power to curse other men.

The fourth commandment is: "Remember the Sabbath day, to keep it holy." This is not a command for one place or one time, but for all places and times—for California, as well as for New England. Mr. Moody contended that the Sabbath is necessary to man's well being: that he can do more work, the year round, in six days than in seven. We have so many defaulters because men, being taught by their employers to violate one of God's laws, come to think that there is no great sin in breaking the others. He said that no man was obliged to work on the Sabbath in order to support his family. His duty was to obey God, and then to trust God.

A nation that knows the law of God, and tramples that law under its feet, must be destroyed. Take a man who can work for his employers on Sunday : that man becomes a defaulter. Who is to blame ? If his employer lets him break one commandment, the employé will break another. Now, you young men who ask, " Can I work on the Sabbath ? " I will tell you, No. I have yet to find one man who has given up the Sabbath but what will lose his soul. They make wealth, but they will get leanness of soul. The man who gives up the Sabbath to get wealth will ruin his family. The consciences of his boys will become seared. By and by his son will play cards, and gamble and drink, and then come home drunk. I never knew a man to give up his situation because he was tempted by his employer, who was not provided for by the Lord. It is better to have a purpose and make it known ; better to be puritanical, odd, eccentric, and to have ■

GOOD NAME,

than anything else. Men never succeed who do not have character. That is what Daniel had. There was Dr. Newton, who had ■ father who did not want him to be a Christian. His father kept store, and the son told his father that he could not open the store on Sunday. His father at first threatened to send him away from home, but his firm stand finally won his father. Is it right to break the Sabbath ? The Sabbath-breakers can answer.

Here is a fifth weight for our scale—" Honor thy father and thy mother." Are you ready to be weighed against this ? Have you honored them ? Is there any one here to-night who is dishonoring father or mother ? Now, I've lived over forty years, and I've learned one thing, if I've learned nothing else—that no man or woman who treats disrespectfully father or mother, ever prospers. How many young ladies have married against their fathers' wishes, and gone off and just made their own ruin ! I never knew one case that did not turn out badly. They brought ruin upon themselves. This is a commandment from Heaven—" Honor thy father and thy mother." In the last days, men shall be disobedient to parents, void of natural affection ; and it seems as if we were living in those days now. How many sons treat their mothers with contempt—make light of their entreaties ! God says, " Honor thy

father and thy mother." If the balances were placed in this hall, would you be ready to step into them against this commandment? When a man is so hard-hearted as to ill-treat a grey-haired father, he is one of those ungrateful wretches who will never succeed. Do you recollect how your mother has waited upon you when you were ill? Can you treat such a mother as that with rudeness and neglect? If you have a grey-haired mother, whom you are murdering—and I hold that you are murdering her, if you do not treat her kindly—the curse of God will light upon you. I used to always love my mother, but I never loved her as I should. My children often tell me that they love me. I would rather die than to think that they would grow up to neglect me and to dislike me. I remember a lad in Chicago who was in the High School. He was a very handsome young boy; and he had a mother who washed for a living. One day, as he was talking with a companion, this mother came along. His friend asked him, "Who is that woman?" And this lad replied that it was his washerwoman. Oh, how that young boy sunk in my respect, when I heard of that!

"Thou shalt not kill." Most of you say: "That don't touch me at all; I never killed any one; I'm no murderer." Look at that Sermon on the Mount, which men think so much of. Look at it. Did you never, in your heart, wish a man dead who had done you an injury? That's murder. How are you, innocent or guilty? If you have, you are a murderer at heart. Now come, my friends, are you ready to be weighed against the law? Ah, if most of us were weighed to-night we would find this word written against us: "*Tekel*, Thou are weighed in the balance and found wanting." But let us take another—"Thou shalt not commit adultery." I don't know any sin that afflicts us like this. It is a very delicate subject to approach; but I never preach without being compelled to touch upon it. Young men among us are being bound hand and foot with this evil. Young men, hear this law to-night: "Thou shalt not commit adultery." Are you guilty, even in thought? How many a young man is tied hand and foot in the halls of vice, and some harlot, whose feet are fastened in hell, clings to him and says: "If you give me up, I will expose you." Can you step on the scales and take that harlot with you? "*Thou* shalt not commit adultery." You may think that no one knows your doings,

you may think that they are all concealed; but God knows it. "He that covers his sins shall not prosper." Out with it, to-night. Ask Him to snap the fetters that bind you to this sin; ask Him to give you victory over it. I know of no sin that will ruin a man, soul and body, quicker than this. "Thou shalt not commit adultery." I would pass over that, but when I see how it is honey-combing society, how very loosely men talk about this sin, as if God would not punish this, as if it was no sin—I can but tell you that there are a thousand homes, here in this city, which are dark and desolate, owing to the husbands' faithlessness. There are husbands here who have taken vows to love and protect one who has given up home and everything for him. And how many young men are guilty of this awful sin, who are going to destruction? How unjust that man should ruin a woman. She sins: she can destroy herself—but the man can go clear. There is

MANY A LIBERTINE IN SOCIETY

who will suffer. Let me read from the 7th chapter of Proverbs. It was the story of the harlot tempting man. I do not know of a quicker way to hell than that. Do not think that because you have not been derided and brought to light like a woman, there will be no time for expiation. Not long ago I read an account of a married man who fled with a married woman, leaving two beautiful families; and they soon got to quarreling, and soon the man cut the woman's throat and then his own. God has said that no libertine shall enter the kingdom of heaven. You may say that it is hid and will not come to light, but God will drag it forth.

Let us take the next weight and put it in the scale. It is the

EIGHTH COMMANDMENT,

which says: "Thou shalt not steal." A forger said to me: "Warn the young men not to take the first penny dishonestly, or it may lead to their ruin." The clerk who appropriates to himself some small sum that his employer will never miss, don't realize that he is a thief. But he is, and God's eye is upon him. And the habit of dishonesty will grow until exposure is inevitable. He who takes that which does not belong to him cannot be happy. His conscience will trouble him. Better go to Heaven from the poor-

house, than go through the world in a gilded chariot of stolen riches. A servant girl was tempted to steal her mistress' jewelry. But there was a portrait in the room, and the eyes in it seemed to be watching her. She could not endure their gaze. She took a knife and dug them out, so that she could accomplish her dishonest purpose. God's eyes are upon us when we steal even a trifle, and we cannot dig them out.

The next weight is the ninth commandment: "Thou shalt not bear false witness against thy neighbor." In other words, Thou shalt not be guilty of lying. Men like to start a scandal, and a lie travels fast. It is said that a lie will go around the world before the truth can get its boots on. O, how many lives are embittered and blasted by the breath of slander! The slanderer is doing the devil's own work. Almost every man of prominence in this city has been lied about. What a violation of the Saviour's command to "Do unto others as we would that they should do unto us." Many here to-night have felt the power of the slanderer's tongue. Let them see to it that they don't slander others. If ninety-nine out of a hundred of a man's acts are pure and good, and only one is wrong, people will say nothing about the good, but talk about and magnify the evil. Is this loving our neighbor as ourself? There is one more weight, the tenth commandment, which says: "Thou shalt not covet." There is more said in Scripture about covetousness than about drunkenness. It is called idolatry. When yielded to, it brings ruin upon the soul. I knew a man who, after accumulating great wealth, became insane. Amid his ravings he summed up his experience in these words: "Millions of money, and in the mad-house!"

Covetousness eats like a cancer into the heart. Many a rich man does not own his money, but it owns him. He is enslaved by it. O, let us not lay up our treasures on this earth, for all these things shall pass away; but let us lay up our treasures in Heaven. Now let us take all the weights, put them into one scale, and ask the moralist to step into the other. He says: "I am glad that the thieves and murderers and adulterers have caught it to-night; but I am not guilty; I have not broken the Ten Commandments." Well, come then, moralist, why do you hesitate? You see written on this side: "Except a man be born again he cannot see the

kingdom of God." You go round to the next side and there you read: "Except ye repent ye shall all likewise perish." On the third side is inscribed: "Except ye be converted ye cannot be saved," and on the fourth side: "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of God." And now the drunkard comes and says that he has not broken the Ten Commandments. But I put this Bible weight into the scale; he is classed in it with the violators of the eighth and tenth commandments: "Nor thieves, nor covetous, nor drunkards * * * shall enter the kingdom of God. I Cor. vi: 10. Let the rumseller come, and I will weigh him against this verse in Habakkuk ii: 15. "Woe unto him that giveth his neighbor drink, that putteth the bottle to his lips and maketh him drunken." And nearly every rumseller is a Sabbath breaker. "Tekel" is written of him. He is weighed and found wanting.

But some of my hearers may say: "You are weighing others, suppose you weigh yourself." Well, I am willing to step on the scales. Willing, are you? Have you not sinned? Have you not broken the law? Yes, I have, and thousands of times. How, then, can you escape condemnation? I will tell you. Twenty-five years ago I went to God for mercy. He heard my prayer. He pardoned my sins. And now I am willing to go on the scale, for Christ will go with me. Christ kept the law for me. He is my righteousness, and He is able to weigh down all the Ten Commandments, and any other commandment in the Bible. I would not go into that scale trembling, for Christ has formed in me the hope of glory. Christ is the end of the law for righteousness to every one that believeth. Take, then, as the best of New Year's gifts, that which God offers—eternal life through Jesus Christ.

THE PRODIGAL SON.

Mr. Moody said: The subject to-night is "The Prodigal Son." He was a rich man's son, and that was the trouble. He had plenty of money and nothing to do. Ninety out of one hundred rich men's sons go to ruin. I have more respect for a young man who inherits wealth, and yet has the moral power to resist tempta-

tion, than I have for your self-made men. This father made a great mistake. He was too indulgent. He could not have done that boy a greater unkindness than to give him money and let him go. But it showed a contemptible spirit in the boy when he came to his father and said: "Divide. Give me my portion and let me go." He wanted to get away from his father's prayers and influence; get into a foreign land, where he could do as he pleased; where he could run riot, and plunge into all kinds of sin. And that indulgent father gratified his wish, and divided his goods with him. And not many days after, he went off to a foreign country. I can see him going away very proud; he is full of conceit; he is going to get on without his father, or any help from his friends: but the very first thing we hear of him is, he is in bad company. I never knew a young man who treated his father unkindly, but would go right off into bad company. He got into that far country, and now we hear of him going on in all kinds of vice. Undoubtedly, if they had theaters in those days, he would be in the theater every night in the week. We would find him in the billiard hall and the drinking saloon. We do find him in the ways of those whose feet take hold on hell. He was a popular young man. He had plenty of money, and his money was popular. He was a grand companion for the young men in that far country; they liked his society. I do not know how long he had been there, but I do not suppose it was more than five years. It does not take long for a young man to go to ruin, when he gets in among thieves and harlots. At last his money is gone; and now his friends begin to drop off, one after another. He is not quite so popular as he was when he had plenty of money. He is getting shabby, too, and his former friends point the finger of scorn at him. They say: "That young fellow came here with \$50,000, and now see what he has come to." They would not lend him five dollars to keep him from starving. And now, when his money is all spent, there is a famine in the land, and he begins to be in want. O, when a man turns his back on God, he sinks lower and lower! Think what this prodigal had lost: money, friends, home, good name, character, reputation, the ring which was the sign of his sonship, his robe, his shoes, his testimony; so that no one would believe him; so that they laughed when he said he was a rich man's son. Alas!

how many have fallen in this city so that no one will believe them; so that they will lie to get twenty-five cents; so that they will hang around the saloons, and do the most menial work for whisky. The devil is a hard master, and many of his faithful servants live like dogs. But there was one thing the prodigal did not lose—his father's love. And low as he fell, there was one thing I like about him—he did not beg. I do not know of anything meaner than a big strong man to go about begging. This young man sought for work, and was willing to do the lowest kind of work—to feed swine. I see him in the field ragged and hungry, and now he begins to think. There is always hope for a man when he begins to think. And thinking, he comes to himself. He gets over the madness of sin; he becomes sane.

HE REMEMBERS HIS HOME.

He wonders if anybody there remembers him now, cares for him, and would welcome him back. At first, pride rebels. He don't want to return as a beggar. But he sees that if he stays in that far-off country he must perish. Hence he resolves to go. He says: "Perhaps my father will take me in as a servant—will give me a place in the kitchen." That resolve was the turning point. He rises like a giant. He is saved. His heart has got home already. The battle between sin and pride is over. He has won the victory. People who saw him said: "There goes a tramp." But he was not a tramp. He was going home, and the angels of God were hovering about him. His heart beats quick as he enters Palestine, and gazes on the familiar scenes of his boyhood.

And now I can see the old man; he is up there on the flat roof of the house. It is in the cool of the day; the sun is sinking down behind those Palestine hills. He is looking in the direction his boy went away years ago. How his heart has ached for him; how he has loved him. I can see the old man as he looks, as he sees that boy coming back. He cannot recognize him by his dress; but love is keen to detect its object, and he can see it in his darling boy. He comes down those stairs, and he sweeps out past those servants, as if the spirit of youth had come back upon him. You can see his grey hairs as he flies through the air and leaps over the highway. The boy begins to speak, but the father will

not hear him. He takes the boy's hand, and says: "Bring out the best robe and put it on him. Put a ring on his hand. Bring out shoes and put on his feet, and kill the fatted calf; and let us eat and be merry." I see the old man weeping tears of joy. In that home there is gladness. The boy is eating that sumptuous meal; he has not had as good a meal for many a year. It seems almost too good to be true. Picture the scene. While he is there he begins to weep; and the old man, who is weeping for joy, looks over to him, and says: "What are you weeping for?" The boy says: "Well, father, I was thinking it would be an awful thing if I should leave you again and go into a foreign country." How absurd the idea. What could tempt him to leave such a father again? But every day I hear repentant sinners say: "I would be a Christian, but I am afraid I wouldn't hold out. This story of the prodigal is no myth. It shows how God loves you; how he wants you. He waits for you to turn from your sins in order that He may bless you. He is a thousand times more willing to forgive than you are to be forgiven."

HEAVEN.

Mr. Moody said: Many don't believe there is really any such place as Heaven. They say it is all imagination; but the Bible reveals it for our instruction and comfort, and we ought to study what it reveals. None of us are to live here very long. Some have passed three score and ten already, and are lingering on borrowed time. If we are going to emigrate soon to that other country, we ought to learn all that we can about it. I expect to live there through all eternity. If I was going to dwell in any place in this country, if I was going to make it my home, I would want to inquire about the place—about its climate, about the neighbors I would have, and about everything, in fact, that I could learn concerning it. If any of you were going to emigrate, that would be the way you would feel. Well, we are all going to emigrate, in a very little while, to a country that is very far away. We are going to spend eternity in another world, a grand and glorious world, where God reigns. Is it not natural, then, that we should look and listen, and try to find out who is already there, and what

is the route to take ? Soon after I was converted, an infidel asked me one day why I looked up when I prayed. He said that Heaven was no more above us than below us—that Heaven was everywhere. Well, I was greatly bewildered, and the next time I prayed it seemed almost as if I was praying into the air. Since then I have become better acquainted with the Bible, and I have come to see that Heaven is above us—that it is upward, and not downward. The Spirit of God is everywhere, but God is in Heaven, and Heaven is above our heads. It does not matter what part of the globe we may stand upon, Heaven is above us. In the 26th chapter of Deuteronomy, we read : “ Look down from thy holy habitation from Heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou swearest unto our fathers.” And in Genesis we read that God “ went up ” from talking with Abraham. In the 3rd of John we read Christ said, “ He came down from Heaven.” And then we find that when He was on earth, in one place it is said, “ He looked up toward Heaven.” In that wonderful prayer, in the 17th of John, He “ lifted up His eyes to Heaven,” it is said. So we find we have authority for addressing our prayers upward—Heaven is located above. Then we find that it is the dwelling place of God. Would you turn to I Kings viii: 30: “ And hearken Thou to the supplication of Thy servant and of Thy people Israel, when they shall pray toward this place ; and hear Thou in Heaven, Thy dwelling place, and when Thou hearest, forgive.” Heaven is the “ dwelling place ” of God. God has a home, God has a throne, God has a dwelling place—“ Hear Thou in Heaven, Thy dwelling place.” Now, how far away Heaven is, I do not know ; I have not been able to find out. There is one thing that I do know : it is not so far away but God can hear us when we pray. God can hear every prayer that goes up from this sin-cursed earth.

THIS DWELING PLACE OF GOD

is to be the home of his people. Christ said : “ I go to prepare a place for you.” And again he said : “ In my Father’s house are many mansions.” It is a house, and there are rooms in it for His children. In Isaiah lvii: 15, He says : “ I dwell in the high and holy place, and with him that is of a contrite heart.” If He

dwells with us here, we will dwell with Him up there. In Hebrews xii: 27, it is written: "Ye are come unto the city of the living God." Yes: when this city and San Francisco and New York have passed away, that city will abide in all its glory and its beauty. Babylon and many ancient cities have fallen. But the New Jerusalem is the city of the living God. This home of the Bible is a holy place. Nothing that defileth can enter it. There is in it no sickness or sorrow or death. How busy Death is in the cities of earth. Sin has brought him here. But in that celestial city there will be no cemetery, no graves, no darkness. I saw in a cemetery the grave of a blind child with the words "No Night" on it. The blind will see in Heaven. There will be no policemen there, no courts, no jails. Oh! if there was such a city on the earth, would not thousands rush to it? Why, then, do not these thousands who would flee from sorrow and death seek a home in Heaven? It is because they love their sins, and their sins cannot enter the pearly gates. There are no separations in Heaven. When friends are re-united there, it is forever. Should we not, then, set our affections on this holy, happy place? It will be far better than the Eden that Adam lost, for no tempter will be permitted to enter it. Adam was driven out of Eden, but we read of those who dwell in Heaven, that "they shall go no more out forever."

Mr. Moody here read Solomon's prayer, in I Kings viii: 30, and the answer to it, II Chronicles vii: 12-14. The God of Heaven hears prayer. He heard Daniel when he prayed in his chamber in Babylon. He heard Elijah when he prayed on Mount Carmel. He heard the prayers of Cornelius. Then, though he is in Heaven, we should not think of Him as far off. He is very near to us. There was a time when I used to think more of Jesus Christ than I did of the Father. Christ seemed to be so much nearer to me, because He had become the days-man between God and I. In my imagination I put God away on the throne as a stern Judge. But Christ had come in as the Mediator, and it seemed as if Christ was much nearer to me than God, the Father. I got over that years ago, when God gave me a son—and for ten years I had an only son; and as I looked at the child as he grew up, then the thought came to me that it took more love for God to

give up His Son than it did for His Son to die. It would be much easier for me to go out and be put to death than to see the son of my bosom, my only son, led out and crucified. Think of the love that God had for this world when He gave Christ up ! It is

CHRIST IN HEAVEN

that makes it attractive to me. It is not the gates of pearl, the jasper walls, and the streets of gold that I long for, but the face of my Redeemer. He will be the light of Heaven, and one look at Him will repay all the toils and tears of earth. It is not splendor nor wealth that makes a home. The palaces on Nob Hill will only be gilded sepulchres if love don't dwell in them ; and Heaven without Christ would not be home to the believer. I heard of a child, whose mother was very sick ; and while she lay very low, one of the neighbors took the child away to stay with her until the mother should be well again. But, instead of getting better, the mother died, and they thought they would not take the child home until the funeral was all over, and would never tell her about her mother being dead. So, a while afterward, they brought the little girl home. First, she went into the sitting-room to find her mother, then she went into the parlor to find her mother there ; and she went from one end of the house to the other, and could not find her. At last, she said, "Where is my mamma?" And when they told her her mamma was gone, the little thing wanted to go back to the neighbor's house again. Home had lost its attraction to her since her mother was not there any longer. But we shall not only meet Christ and our loved ones in Heaven, but our capacity for loving will be greater there than here. We shall not only see God and Christ in Heaven, but we shall have the angels for our companions, and we shall be reunited with our pious friends. Their souls and ours will not sleep until the resurrection, but as soon as we are absent from the body we shall be present with the Lord. Christ gives to His followers eternal life, and there is no grave deep enough to hold eternal life. It cannot be buried. It cannot sleep. It must live right on. O, when we lay a dear friend in the ground, how much better to believe that his spirit is with Christ, than to think that it is dozing somewhere in unconsciousness ! Death cannot separate us from our Redeemer. Death

is not death to the Christian—it is life—the beginning of eternal life.

I received some time ago a letter from a friend in London, and I thought, as I read it, I would take it and read it to other people, and see if I could not get them to look upon death as this friend does. He lost a loving mother. In England it is a very common thing to send out cards in memory of departed ones, and they put upon them great borders of black—sometimes a quarter of an inch of black border—but this friend had gone and put on gold; he did not put on black at all. She had gone to that golden city, and so he just put on a golden border; and I think it a good deal better than black. I think when our friends die, instead of putting a great black border upon our memorials to make them look dark, it would be better for us to put on gold. Some one said to a person dying: “Well, you are in the land of the living, yet.” “No,” said he, “I am in the land of the dying, yet; but I am going to the land of the living; they live there and never die.” This is the land of sin and death and tears, but up yonder they never die. A little child in Chicago, whose parents were infidels and had never taught her even the name of God, was dying. She opened her eyes, raised her hands, and said: “Julia is coming, God.” Who taught her that there was a God who would receive little children? Her parents learned from her beautiful death to trust in Jesus.

I shine in the light of God—

His likeness stamps my brow—

Through the valley of Death my feet have trod,

And I reign in glory now.

No breaking heart is here,

No keen and thrilling pain,

No wasted cheek, where the frequent tear

Hath rolled and left its stain.

O friends of mortal years,

The trusted and the true,

Ye are watching still in the valley of tears

But I wait to welcome you.

Do I forget? Oh, no!
 For memory's golden chain
 Shall bind *my* heart to the hearts below
 Till they meet to touch again.

Each link is strong and bright,
 And Love's electric flame
 Flows freely down, like a river of light,
 To the world from whence I came.

Do you mourn when another star
 Shines out from the glittering sky?
 Do you weep when the raging voice of war
 And the storms of conflict die?

Then why should your tears run down,
 And your hearts be sorely riven,
 For another gem in the Saviour's crown,
 And another soul in Heaven?

BEHOLD.

Mr. Moody said: My text this afternoon is, "Behold." Whenever this word occurs in the Bible, God is trying to call our attention to something that He thinks very important. The first "Behold" is that of sin. The Gospel cannot be good news to a man until he sees that he is a sinner. Every man who has held any position in the church of God begins with a deep sense of sin. To see ourselves as sinners we must look at God, or must realize His holiness; and Moses in the wilderness saw God in the burning bush, and he hid his face, for he was afraid to look upon God. Job, in talking with his three friends, tried to justify himself. He told how good he had been to the poor, and so on. It was all "I," "I," "I." He was like many in this city, who tell how much better they are than us Christians. But when God came and talked with Job, he said, "I abhor myself." Yes, he saw himself in God's looking-glass; and so must we. How can we welcome the physician until we know that we are sick? In the 51st Psalm, David got a vision of himself, and cried: "Behold, I was shapen

in iniquity." Daniel, against whom not one sin is recorded, whom Gabriel addressed as a man "greatly beloved," said, when he saw God in a vision: "My comeliness was turned into corruption."—Daniel 10: 6. So Isaiah, in the chapter I read, cries out: "Woe is me, for I am a man of unclean lips." And Peter fell at Jesus' feet, saying: "I am a sinful man, O Lord." People who see themselves as they really are in God's sight, are not apt to find fault with others. It is only the self-righteous who are continually complaining of their neighbors. When the Prodigal Son came to himself he said: "I have sinned." When the Publican stood up in the Temple, he cried: "God be merciful to me a sinner. This is the spirit of the true penitent; of the man who is ready to welcome the good news of salvation.

The next "Behold" is that of the Gospel—"Behold bring you glad tidings." I love to preach this when people see that they are sinners. And what better tidings could there be than that Christ has died for us. Imagine a scene in Jerusalem. A robber and murderer named Barabbas has been arrested, tried and sentenced to be crucified. He has, perhaps, a wife and children. They have come to the cell and taken leave of him. He waits, pale and trembling, for the execution. He hears a footfall. The iron door is opened. He expects to be led out now to a cruel death. But the jailor says: "Barabbas, you are free." "How—why," cries the prisoner. "Well, Jesus of Nazareth is going to take your place on the cross. He is going to die for you." Wasn't that good news for Barabbas? But that is the news of the Gospel which we preach. That is the fact which we Christians rejoice in on Christmas Day. We were condemned to death, but Christ died for us.

The next "Behold" is that of John the Baptist. Before Jesus came to him to be baptized, his text was: "Repent." But when he saw the Spirit descend like a dove upon the Saviour, he changed his sermon, and began to cry: "Behold the Lamb of God, that taketh away the sin of the world"—yes, "of the world." Every man can have his sins forgiven, since Jesus died for the world. O, look upon the cross, and can you say that He does not love you, and that he is unable to save you?

Another "Behold" introduces the words: "Now is the accepted

time." People live too much in the future. They are always going to become Christians some time or other. It is hard to get them to act now. But this is just what the Bible tells them to do. We ought to settle this most important of all matters on this last Sabbath of the year 1880. We can't claim or be sure of a day in the future. Now is the day of salvation. Every man who has made his mark in the world has been a decided man. The people who are always waiting and putting off are failures. To-day the Saviour calls. To-day harden not your hearts. If the old Prophet Elijah could rise from the dead and stand in my place, he would repeat the sermon he preached on Mount Carmel—"How long halt ye between two opinions?" If you are infidel, say so; if you are not, and want to be a Christian, come out on the side of the Lord to-day.

If John the Baptist could come back and preach to you, he would cry, as he cried to the crowd by the river Jordan: "Behold the Lamb of God." Behold means now. Look while he is passing by. If Jesus himself should come, He would say: "Seek first the kingdom of God and His righteousness." People wait for what they call the set time to favor Zion. But God's set time is now. Will Christ ever be more able or willing to save than He is to-day? And are you sure of having a more convenient season? There is a younger congregation in yonder cemetery than this. A man was floating down Niagara, and they called to him from the shore and warned him of the cataract. But he floated on—floated on, until it was too late. He just did nothing, like many here this afternoon, and he perished. Listen to another "Behold." It is the voice of your Saviour. He says: "Behold, I stand at the door and knock." Doesn't your heart throb? Hark, it is the voice of your Saviour. O, let Him in! The next visitor may be Death, and he won't stop to knock. Don't bar the door against Him who seeks to save you. A little child in Chicago carelessly set the house on fire; and then she was so frightened that she ran and locked herself up in her room. They knocked. They called to her to come out, and she should not be punished. But she would not come, and she perished in the flames that she had kindled. Do not be foolish like that child, but hear the voice of Jesus, as He says: "Come unto Me and I will give you rest."

When Saul of Tarsus was arrested near Damascus, he cried: "Lord, what wilt thou have me do?" and immediately an angel was sent to Ananias with the announcement,

"BEHOLD, HE PRAYETH."

Offer Saul's prayer, and the Lord will hear. Ask Him, and He will tell you what to do.

There is a story in the Bible in reference to Jonathan's son. I can see David and Jonathan in the fields together. It had been revealed to Jonathan that David was to take his father's throne, and Jonathan's place. Jonathan seems to be the most lovely character in the Bible. Instead of being jealous of David, he loved him as he loved his own life. He said to David: "Make me this promise—When you get my father's throne, if there is any left of my father's house, you will show them kindness." "Oh, yes," says David; "I will do that for you."

The years rolled on. You know the story of David and Saul: how Saul hunted him as you would a partridge upon the mountains; how he drove him off into the cave of Adullam, an exile in a foreign land; how Israel had been defeated, and Saul had fallen, and Jonathan by his side; how when David heard of it, he came to Hebron, and established his throne and reigned there; how he went to Jerusalem and conquered that city, and established his throne and reigned there, and built a palace. While walking in his palace, that vow which he made to Jonathan came back to him. "Why, I made a promise to Jonathan." He brought his servant into his presence, and asked him: "Is there any of the house of Saul left, that I may show him kindness?" David's servant looked at him. What! David want to show kindness to the house of Saul—to Saul, that tried to kill him—that tried to slay him! He want to show kindness to the house of Saul! That is grace. And the servant said: "One of the old servants of Saul is here, and he can tell whether there is any of the house of Saul left." He was called in, and David said: "Is there any of the house of Saul left, that I can show kindness unto them?" "Yes," said Ziba; "yes, there is one. Jonathan has a son." "What!" David says; "that Jonathan, has he got a son? Where is he?" When the news had come that Jonathan had been slain, the ser-

vant took up Mephibosheth, and she tripped and fell, and lamed him on both his feet. They were afraid that David would take his life, and they hid him. Where do you suppose he was? He was down to Lodebar. Did you ever hear of that place before? Perhaps some of you work in the Post Office, and have never seen a letter directed to Lodebar. You never heard of Lodebar, before? Perhaps some of you have been around the world, and never were in Lodebar. If you think you never were there, you are mistaken. There is not a man of you but has been there. All of Adam's sons have been there. It is a place of no pasture. That is where every poor sinner is to-night, hiding away from the living God.

Poor, lame Mephibosheth was away in a place of no pasture, hiding away from David, the best friend he had. I can see David's heart begin to swell, and he says: "Go, fetch him." Some people would have said: "Let him stay there; but if he comes here, I will have compassion on him." David says: "Go, fetch him." That is the spirit of the Gospel. I can see the servant bringing out David's chariot, and going away to where Mephibosheth is. He sees Mephibosheth, and calls out: "I have glad tidings for you." "What is it?" says Mephibosheth. "David has sent for you; he wants to show you kindness, he wants you to come to Jerusalem." Mephibosheth trembles from head to foot, and says: "I am afraid he is going to take my life." Says the messenger: "It is true; David wants to show you the kindness of God." And they take the poor, lame Mephibosheth up in a chariot. I see the chariot sweeping down the streets of Jerusalem. David is going to show him the kindness of God. The King does not stand upon his dignity, but rushes to the door to meet him. And they bring him to the King. Mephibosheth goes down on his face; he is afraid it is not good news. The first thing David says, is: "Mephibosheth, I restore you all Saul's possessions." He got it all in one word. That is the Gospel. We get everything Adam lost, and a great deal more. David said: "I restore the land of Saul, thy father, and thou shalt eat bread at my table continually." Poor, lame Mephibosheth now dwelt at the palace of the King, and sat down at the King's table. David brought him up from Lodebar, introduced him into the royal palace, and made him a member of his family. Christ wants you to come to Jerusalem to-night, and eat

at his table. If poor Mephibosheth had been like many Christians, he would have looked at his lameness, and said: "This can't be true. The King doesn't really want me at his table." But if David was satisfied, the lame man had no business to complain. And if Christ wants us, we ought to go to him gladly, no matter how unworthy we are.

THE HOLY SPIRIT.

You have come here to receive a blessing; but if you expect it from man, or from any one but God, you will be disappointed. But if we look to Him, and to Him alone, we shall not look in vain. Our subject is, "The Holy Spirit," and I will read some passages about Him and His work. Christ said to His disciples, and it was one of the last things that He said: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii: 19.) He teaches here the doctrine of the Trinity. Up to this time He had said very little about the Spirit, because He Himself had been with them as their teacher and comforter. But the last night before He was crucified, He told them a great deal about the other Comforter who was to abide with them forever. What make the 14th, 15th, and 16th chapters of John so precious is, that they are full of promises of the Holy Spirit. The disciples were told to tarry in Jerusalem until the Spirit was given to them. They could do nothing without Him, and we cannot now. Christ always speaks of the Holy Spirit, not as an influence, or quality, or principle, but as a person.

In the 14th chapter of John, He tells His disciples: "He (the Spirit) dwelleth with you; He shall be in you; He shall abide with you; He shall teach you," etc. Now, we don't speak so of mere attributes of mercy or of truth. These pronouns show clearly that the Holy Spirit is as really a person, as the Father and the Son. The Spirit gives life. Peter says in his first Epistle, iii: 18, "that Christ was quickened by the Spirit." It needs the same power to make a dead soul alive that it needed to raise Christ from the dead. We cannot do anything aright without spiritual life, and that life can come only through the Holy Ghost. Paul says, Romans xv: 13, "That ye may abound in hope through the power of the Holy Ghost." So we see that

THE SPIRIT IMPLANTS HOPE.

This is the first experience of a young convert. Oh! how hopeful he is! And all Christians ought to be hopeful. All ministers ought to be. If despondent, they cast the gloom of their spirits over the church. But we can't make hope. That is the Spirit's work. Yet we can open our hearts to Him. We can remove the obstacles and let Him in. No wonder there is so little hope in the Church, when the Spirit has been so quenched and grieved. The Spirit also implants peace, and a Christian who has peace and hope cannot fail to be useful. His piety will have the true ring. Men will take knowledge of him that he has been with Jesus. But more than this, the Holy Spirit fills us with joy. Christians ought to be joyful. People are not attracted by a gloomy, long-faced believer. The early Christians, though persecuted and despised, were joyful in the Lord. If they were, surely we ought to be. Whose fault is it that we are not? Is it God's fault, or is it ours? If we would have the Spirit fill us with joy, we must study the Bible—the Book that He inspired. In Romans v: 5, we read that “the love of God is shed abroad in our hearts by the Holy Ghost that is given to us.” This is another fruit of the Spirit. But love is spontaneous. It comes freely, if at all. We can't work ourselves up to love. We might as well try to jump over the moon as to love God without the Spirit. But if we seek Him, He will shed love for God and love for men in our hearts; and then how easy it will be to work for God and for men. If we have this divine love, we won't need to tell of it. It will show itself. But without love, we labor in vain. It is the only tree on earth that can bear fruit acceptable to God. Let us then pray for love. If I love a man, and can convince him that I do, I can do him good. The trouble, when we talk with sinners, is that they think we do it just because it is our profession, or we are hired to do it. Paul puts love at the head of the fruits of the Spirit. They are all

MODIFICATIONS OF LOVE.

Joy is love exultant. Peace is love in repose. Long-suffering is love untiring. Gentleness is love in society. Goodness is love in action. Faith is love on the battlefield. Meekness is love at school. A man without love in his heart might preach like an

angel, and yet be as sounding brass or as a tinkling cymbal. In the Song of Solomon we are told that his banner over us was love. Let us try to sit under that banner to-day. It was the banner that floated over the cross.

An American citizen in Cuba was condemned to be shot as a spy. The British and American Consuls went to the place of execution, and threw over him the Union Jack and the Stars and Stripes, saying: "Fire on those flags if you dare." They did not dare to do it, for two mighty Governments were behind those flags. So if we come under the banner of God we are safe. The final gift of the Holy Spirit is liberty. "Where the spirit of God is, there is liberty." But how little of this in our churches. How many go to church only to criticise, and not to be blessed. If the minister makes a mistake it is talked about at home, and the children learn to be critics. Oh! there ought to be a funeral in the Church, and this spirit of criticism buried forever out of sight. When the Son makes us free, we ought to be free indeed. But many are like Lazarus when he came out of the tomb; they have life, but they are bound hand and foot. There is nothing that the Church needs so much as liberty, freedom in prayer, freedom in working for Christ. When Miss Smiley went South after the war she found a colored chambermaid in charge of her room. She talked to her as a freed-woman. But the response was: "Some folks say I am free, but old master says I aint. I don't know who to believe. Tell me; be I free, or be n't I free?" She was ignorant, and hence she was in doubt. Many Christians are like her. They don't seem to know whether they are free or not. Two young men stopped an old negro, years ago, by a guide-board in the South, and said: "Can you read?" "No." "Do you know what is on that guide-board?" "Yes; it says forty miles to Liberty." "Well, why don't you go the forty miles and be free?" The negro replied: "Massa, that's all sham. But if it pointed up to the Lord Jesus Christ, it would mean something." Let us look up, then. Let us pray to God to give us liberty. Let us not go home until we are endowed with power from on high. I know that I am a child of God, but I want more piety, more power. Don't you? Well, God wants us to have it. He will give it, if we are ready to receive it. I would rather die than to

live a useless life. But there is no usefulness without the Spirit.

The Holy Spirit was the Comforter sent by the Father to testify unto men. It was evident that in the thirty years which came after the birth of Christ, the people had forgotten the wonderful story of His coming among men, and of the wise men who came from the East to worship at His cradle. Again, the disciples seem to have forgotten that the Saviour promised to rise from the dead in three days, but when the Spirit came down, it all came back to them. The Spirit breathing upon the Word of Christ is what has kept it alive for 1800 years. On the Day of Pentecost, the Spirit came down and set his seal on that Word, and in consequence thousands were converted in one day by the Apostles. What we want now is to get back to the Word. The people of to-day, and especially in this city, are all the time looking at the obstacles. It was a common saying here that people left religion behind them at the other side of the Rocky Mountains; that they came here for pleasure, to regain their health, to make money, or for what not. But they should look at the obstacles which existed at the time of the death of Christ. There was a little handful of disciples, whose Master had died in disgrace outside the walls of Jerusalem. It was a far darker day than the present, but the disciples were looking up to Heaven, and the Spirit told them that God would give them power. It was not intellectual power that was wanted to-day; it was not culture; it was not wealth, but it was the true

PENTECOSTAL POWER.

If they looked for success in the movement without the help of the power given by the Holy Ghost, they were certain to be beaten, and the world would be too strong for them. The only chance for them was to get back to the primitive days of the power which was sent by God. He believed that if Peter had attempted to preach to the multitude before the power of the Spirit had descended on him, he would have been stoned. He had used to think that the rising of Lazarus was the greatest miracle ever done; but he has come to believe that power over living wills was greater than power over dead matter. The descent of the Holy Ghost and the giving of power to the Apostles to convert souls, were the greatest of all miracles.

Peter denied his Master before the Spirit descended on him, but afterward he was not the same man; he was no longer a coward; and this is what is wanted to-day—the power with which the Spirit endowed Peter. If they would only let the Spirit of God work, He would guide them into all truth: and the reason why so much error had crept into the Church to-day was, that they were seeking everywhere for truth but in the Word of God. In his opinion, one of the greatest evils of the day was the modern spiritualism; it was dishonoring the Spirit of God to try and call up departed spirits. They might tell them the truth, or they might tell them lies, and if Christ has sent the Spirit of all truth, that ought to be enough for them. Were they to go to the dead, when they could have recourse to the living God? There was plenty of truth in the Bible. But to-day they had simply closed the book, and in consequence they were running here and there after the truth without success. If a man should allow himself to be guided by some spirit in league with the infernal world, surely darkness would come upon him. It was a good sign when a man went away angry from Church; it showed that the preacher had touched him to the quick and convicted him of sin in his own conscience. It was those men who agreed with one in everything, and were perfectly satisfied with everything that was said, and anxious to get along without trouble or disagreement, who were most difficult to deal with or impress. Those who went away angry were sure to come back sooner or later and be converted, and then they were worth a hundred others. The great trouble now was, that people listen to sermons for every one but themselves; they listened for the denunciation of their neighbors' sins, but they had no ears for their own. Let them pray so that the Spirit of God might convince men of their own sins, and make them angry with themselves and with the preacher. If they were honest they would wish that the Spirit might search into their hearts, and find the secret sins which clustered around their hearts. They were living in a day of decayed consciences; the dividing lines between the Church and the world had been broken down in many places. Let them ask God to fill them with his Spirit and rid them of their sins. There were many things which were emblems of the Holy Ghost, as the sceptre is emblematical of government; for instance—water, which

was an emblem of the Spirit—cleansing, fertilizing, freely given. We want to get right under the pierced clouds and let the water come freely down upon us. Another emblem of the Holy Ghost was wind—independent, powerful, free; the dove—gentle, meek, forgiving—an emblem expressive of how gently the Spirit works to bring souls to God.

Christ, while on earth, did nothing without the Spirit. The Spirit was present at his baptism. The Spirit had led Him up into the wilderness. The Spirit anointed Him to preach. (Luke iv: 24.) If Christ needed the Spirit, do not we? The Spirit has had three dwelling places on earth. First, the Tabernacle in the wilderness. As soon as it was finished, God's glory filled it. (Exodus xi: 33.) Second, Solomon's Temple. (II Chronicles v: 13-14.) Third, the hearts of the disciples of Christ. The Spirit entered the Church on the Day of Pentecost. Now, every true believer is

A TEMPLE OF THE HOLY GHOST.

(Eph. vi: 14; Cor. vi: 19.) There are three kinds of Christians: those that have life merely; those that are filled with the living water; and those from whom that water flows out in love and activity, like water from an artesian well. This third class have a higher baptism, a richer anointing than the others. They have received the gift of the Spirit for service—for Christian activity and usefulness. This is the gift we need. If we have this we will bring sinners to Christ. If the minister has this, he will preach so that people will hear. He will not be a man with an empty bucket, but with a bucket full of water, and the thirsty will come to him. This is the supernatural power of the Spirit that was given on the Day of Pentecost. The disciples had received a measure of His divine influence before. But now they were "endued with power from on high."

When Christ was with them after His ascension, He breathed upon them, and said: "Receive ye the Holy Ghost." (John xx: 22.) They were then under the influence of the promised Comforter. But they needed a larger measure of influence; it was the special and final anointing of the disciples for their work. But this is not what the Bible teaches. Turn to the 4th chapter of Acts and the 31st verse. There we read that some days after,

when these same disciples were together again and prayed, "the place was shaken * * * and they were all filled with the Holy Ghost." They had been filled before, as we learn from Acts ii: 4. But now they were filled again, and so we need to be. When Peter and John went down into Samaria, they found converts whom Philip had received and baptized. They were converted men, no doubt. But when the Apostles prayed and laid their hands upon them, "they received the Holy Ghost." This was not the regenerating power of the Spirit, but His special influence fitting them for the service of God. We have a similar instance at Ephesus. When Paul laid his hands upon certain disciples, then "The Holy Ghost came upon them, and they spake with tongues and prophesied." (Acts xix: 6.) So the teaching of the Bible is clear, and there is a gift of the Spirit for service—a gift which gives the believer power. God wants to bestow this power upon each of us. He wants us to be so revived that we shall work efficiently to save others. Without this gift of power we will talk and talk, and say nothing. Without it the preacher will only use the Bible as a text-book, get a verse from it to hang an essay on, and call it a sermon. But with this gift the preacher will use the Divine word as the sword of the Spirit. He will know how to unsheath and to wield it.

Instances are given of men whose ministry had been barren, but who having earnestly sought this fresh baptism of the Spirit, became as flames of fire in the service of the Lord.

THE "I WILLS" OF CHRIST.

It is interesting to study the Saviour's promises, for when He makes one He can fulfil it. He says: "Come unto me all ye that labor and are heavy laden, and I will give you rest." (Matt. xi: 28.) The whole world is seeking rest. Merchants try to accumulate a competency, that they may rest. The rich man in Christ's parable wanted to get his barns full, so that his soul could take its ease. But money don't buy rest. If I should start out to find the most restful people, I would not go among the millionaires. Some of them would give millions for rest. But they can't get it. Christ only can give it, and He says that He will give it

to all who come unto Him. We can go with our sins and with our sorrows. Isaiah says: "Truly He hath borne our griefs and carried our sorrows." Then let us go to Him. He is the author of rest. But He won't sell it. We must seek and receive it as a gift. But some one may say: "I am not fit to go to Him, I am such a sinner." He came to call sinners. He never shuts the door in the face of any sinner. It is our sins that make us welcome. "This man receiveth sinners," was what they said of Him. And you must go as a sinner, if you go at all. You can't get rid of sin in any other way. You can't forgive yourself, and the world won't forgive you. You must go to Jesus for rest.

The next "I will" is in John, 6th chapter: "Him that cometh to Me I will in no wise cast out." That is as broad as the world itself. He is so anxious to save sinners, He will take every one who comes. He will take those that are so full of sin that they are despised by all who know them, who have been rejected by their fathers and mothers, who have been cast off by the wives of their bosoms. "Him that cometh to me I will in no wise cast out." Now, why not take Him at His word? I remember, a few years ago, a man in Farwell Hall was greatly troubled about his soul. "Now," said I, "take that verse; what does the Lord mean when He says: 'Him that cometh to Me I will in no wise cast out?'" When He says that, He means it." The man replied: "I will just take Him at His word." He started home, and while going over the bridge, something whispered to him: "How do you know but that is a wrong translation?" He was just laying right hold of it, when this was whispered to him. The poor fellow didn't sleep any that night. He was greatly troubled, but at last he made up his mind that he would just believe it, anyway, and when he got to the Lamb of God he would tell Him of it, and the devil left him.

One man said: "I cannot go to Jesus, for I am chained by evil habits." The reply was: "Go, chains and all." Satan tries to make men believe that they have not the power to go; but they have.

A sailor was awakened, and thought he would reform; would join some Society that might help him. He applied to the Masons, and they black-balled him. He applied to the Odd Fellows, and they black-balled him. He was invited to a prayer meeting,

and there heard that the Lord Jesus Christ received the vilest of sinners. He went to Jesus, and Jesus didn't black-ball him. Saul of Tarsus says he was the chief of sinners. He was accessory to the murder of Stephen. Yet Christ received him.

The next "I will" is found in the Gospel of Luke.

A LEPER CAME TO HIM.

A leper was an outcast. He could not enter his own home. If his wife should die, he could not go to her funeral. He must stay outside of the city and cry: "Unclean, unclean," so that no one should come near him. Well, this leper came to Jesus, saying: "If Thou wilt, Thou canst make me clean." The leprosy of sin is far greater than that from which this man was suffering. But if we go to Christ with the leper's prayer, He will cleanse us. As this man brought Christ only his leprosy, so we can bring only our sins. And they are just what the Savior wants.

The next "I will" I want to call your attention to is the "I will" of confession, in Matthew. "Whosoever, therefore, shall confess Me before men, him will I confess also before My Father which is in Heaven." No one can enjoy the peace of God who refuses to confess Christ. He instituted the Lord's Supper as a memorial feast. It was His dying request that we should observe that feast. How then can any man claim to be a follower or friend of His who does not regard this dying request—who does not commemorate His love? But you say: "I don't want to join the Church, because there are hypocrites in it." Suppose there are—what of that? The Church, take it all in all, is the best institution in the world. Jesus Christ loves it, and all who want to be saved by Him ought to join it. Another "I will" was given to those early fishermen. He said: "If you follow me, I will make you fishers of men." That is the "I will" of service. I pity those Christians from the very depth of my heart, who have only made a profession of religion, and stopped there. My friends, they don't have the joy of salvation. I tell you, the only happy Christians are those who are fishers of men. If a man be a true Christian, he wins souls. He cannot help it, for He says: "If you will follow Me, I will make you fishers of men." Peter caught more men at Pentecost than he ever caught fish in his nets.

A young man was dying. His mother heard him repeating: "Lost! lost!" "What have you lost?" she cried. "Oh, I have lost my life! I had glorious opportunities for usefulness, and I did not improve them. I hope my soul will be saved, but my life is lost—lost!" Don't live so that your life will be a failure, but try to bring sinners to Christ.

We find in the sixth chapter of John:

"I WILL RAISE HIM UP

at the last day." How blessed this is when we are called to bury our loved ones. I once looked all through the Gospels to get ideas for a funeral sermon, but I could not find any. The fact is, the Lord broke up every funeral that He went to, for He was the resurrection and the life. When I buried my youngest brother, whom I loved very dearly, I could not weep any bitter tears, for those words of Jesus came to my mind: "Thy brother shall rise again"; and Oh, how they comforted me! Standing by the grave, I heard a voice saying: "The dead in Christ shall rise first." Blessed doctrine of the resurrection! Our dead are not lost.

Again, Christ says: "I will not leave you comfortless, (that is, orphans). I will come to you, and I will give you another Comforter, to abide with you forever." A man in Chicago died, leaving two little boys. One was adopted by a wealthy banker, the other was sent to the orphan asylum. The boy that belonged to the asylum was missing one cold morning, and he was found on the doorstep of the mansion in which his brother was. That orphan was so lonely that he fled from the asylum, and crept to the door of the mansion, and lay there all night, to get as near as he could to his brother. But Christ does not leave us to such sad orphanage of feeling. He gives us another Comforter, to abide with us forever. There are two other "I wills." But there is time only to mention: "I will that those whom Thou hast given Me be with Me where I am"; and "I will come again and take you to Myself."

SEEKING SALVATION.

Mr. Moody said he was going to preach a sermon from three texts. One a question, another an exhortation, and the third a command. The first text could be found in John i: 38, "What

seek ye?" These were the first words spoken by Jesus which John had recorded. One afternoon, about four o'clock, John the Baptist stood with two of his disciples, and Jesus of Nazareth was passing by, a little way off; and John lifted up his hand and pointed to Him, and said: "Behold the Lamb of God, that taketh away the sins of the world!" and John, the beloved disciple, and Andrew left their old master and went together toward Jesus. Jesus turned around as they came up to Him and said: "What seek ye?" They went home with Him that day, and they never left Him. I want to ask you all this question: What brought you here this afternoon? What have you come for? Some sought Jesus from curiosity. Some because they loved the excitement of a crowd. Some went to see and be seen. Some to get loaves and fishes. Some, thinking He would set up a temporal kingdom, wanted to be officers in it. There were a few only that came for what He was—that came to seek Him personally, and not for what they could get from Him. To those who sought Him as their Saviour, He was a thousand fold more than they expected. We hope that there are such seekers here to-day. But we fear that many of you are like those who crowded around Him while on earth. Be honest with yourselves, and ask yourselves what you are seeking here. If we could read people's hearts and see just why they go to church, the revelation would be amazing.

A man in Philadelphia heard that there were 11,000 chairs in the hall where we held our meetings. He had a morbid curiosity to see how 11,000 chairs looked. So he came very early, just to see the chairs. But he was arrested by the truth, and converted. Let us pray that the Lord may awaken the most callous hearer to-day.

But my second text is: "Seek ye the Lord while He may be found. Call ye upon Him while He is near." Isaiah lv: 6. You see, we are not told here to seek for feeling, or for hope, or for joy, but to seek the Lord. He is seeking us. If we seek, too, we shall not fail to find Him. But we must seek with all the heart. We must seek as the gold-diggers used to on this coast. If I should tell you that I lost a diamond ring in this church, and that I would give \$5,000 to the finder, would you not be thinking more of that \$5,000 than of the sermon? and wouldn't you be im-

patient for me to stop, that you might go on to hunting for the ring? Now, salvation is worth more than all the diamonds in the world, and you can all find it here to-day. But are any of you anxious and earnest about it? We say that eternal life is the one thing needful. But we do not cry out as they did on the day of Pentecost: "Men and brethren, what shall we do?" or like the Philippian jailer, awakened at midnight: "What shall I do to be saved?" We are told to call while God is near. And is He not especially near to-day? Have not some of you, friends, been converted? Has not the Holy Spirit been at work in your own hearts? This is a favorable time to seek Him. But if you fail to improve it, you may seek in vain, when it is too late; you may come, like the foolish virgins, when the door is shut. Seeking God is the most solemn business of our lives, and we should attend to it without delay. Dr. Chalmers was asked to talk with a lovely young lady. He said to her: "Suppose you were to put off this matter for a year. Do you think that would be wise?" "No," she replied; "I might die within the year." He then proposed six months, then three months, then one month. She still said "No." And she soon saw and admitted that she ought to seek the Lord at once. Can any of you say that it is safe to wait another hour?

CHRIST IS WAITING NOW.

He has done all that is necessary. Then why not seek Him at once?

My third text is: "Seek first the kingdom of God and His righteousness, and all these things will be added unto you." It is right to provide for our families. But seeking God and serving Him will help and not hinder. Is not a man as good a business man, as good a husband and father, after he has become a Christian as before? I never saw a true Christian go a-begging. God takes care of those who trust in Him. The cause of the hard times is sin. It tempts to vice, folly and extravagance. Sin is terribly expensive. True prosperity comes from obeying God. I lay this command, then, across the threshold of those doors to-day. Don't go out of them without seeking the Lord. He will keep His promise. He will add the other things that you need. Christ would not let a man go first and bury his father. The funeral might di-

vert his attention from the interests of his soul. He insisted that he should attend to that first of all. In England, one Sabbath, a young man stood leaning against a pillar in the church after the congregation went out. He told the minister that he was resolved not to leave that place until he had become a Christian. He found peace in believing. He was fatally injured, but lived long enough to say, "Wasn't it well that I settled it yesterday?" Can you do anything better than settle this great question now? Your hearts are sad and troubled, because you are doing everything but what God has told you to do.

When I was a young man, before I left my native town, I was at work in the field one day with a neighbor of mine. All at once I saw him begin to weep. I asked him what the trouble was. He then told me

A STRANGE STORY,

strange to me then, for I was not at that time a Christian. He said that his mother was a Christian when he left home to seek his fortune. When he was about starting, his mother took him by the hand, and spoke these parting words: "My son, seek ye first the Kingdom of God and His righteousness, and all things else shall be added unto you." "This," said he, "was my mother's favorite text." When he got into the town to which he was going, he had to spend the Sabbath there. He went to church, and the minister took this very text: "Seek ye first the Kingdom of God." He thought it very strange. Well, he said he would not seek the Kingdom then; he would wait until he got a start in life, until he got a farm and some money. Yet that text troubled him. Again he went to the church, and to his amazement the sermon was on the very same text. He did not attend church for some time. At last he was induced again to enter the church, and behold, he heard the preacher take that very same text. He thought then it was God speaking to him—that his mother's prayers were being answered. But he coolly and deliberately made up his mind that he would not be a Christian. "I have never heard any sermon since," said he, "that has made any impression on me." I was not a Christian myself then, so I didn't know how to talk to him. The time came for me to leave home. I went to Boston, and there I became a convert. When I got to be a Christian, the first thing

that came into my mind was that man. I made up my mind to try to bring him to Christ. When I came home I mentioned the name to my mother, and asked if he was living. "Is he living?" she exclaimed: "Didn't I write you about him?" "Write me what?" "Why, that he had gone out of his mind, and is now in the Insane Asylum." When I got up there, he pointed his finger at me. Says he, "Young man, seek ye first the Kingdom of God." He had never forgotten the text. Although his mind was shattered and gone, the text was there.

The next time I returned home my mother told me he was at home, idiotic. I went to the house to see him, and there was that vacant look in his eye. He pointed his finger at me, and said: "Young man, seek ye first the Kingdom of God." God had driven that text into his mind, but his reason was gone. The next time I returned home he was dead, and when I visited my father's grave, I noticed a new gravestone had been put up. I stopped to read it and found it was my friend's. The autumn wind was making a mournful noise, and I seemed to hear it whispering the text: "Seek ye first the Kingdom of God."

TRUSTING.

Mr. Moody said: It is well, in these days of doubt, to examine the foundations we trust in. Trust, confidence, is the basis on which all business rests. We trust each other, and much more we ought to trust in God.

In Isaiah xii: 2, we read: "Behold, God is my salvation, therefore will I trust and not be afraid." We are not to trust in ourselves, in our prayers, our tears, our good works, but in God. We are not to look to our feelings, but to God. He is our salvation.

When to trust we learn from the fifty-second Psalm: "Trust in Him at all times." Some trust only when they can see, and as far as they can see. But we are to trust God in the dark—to take Him at His word. He will never disappoint us as men do. He is true and faithful. My child is sick; I send for the doctor; I don't know anything about medicine, but I believe that he does, and I trust in him. So are we to trust in God. He knows all things, and

DOES ALL THINGS WELL.

How we are to trust is taught in Proverbs, third chapter and fifth verse: "With all thine heart." God likes to be trusted because he loves. Love longs for confidence. How a mother is grieved if her child distrusts her. There is a story told of Alexander the Great. He received a note from some one, stating that his favorite doctor was going to poison him, and the doctor was with Alexander when the note came; and just then he was giving the Emperor the medicine, for he was sick. As Alexander took the cup of medicine he held up the letter, read it off to the doctor, and swallowed the medicine. That was to show the doctor that he had confidence in him—that he did not believe what was in the letter. Some one was trying to injure the doctor, to get him put to death; but the Emperor had such confidence in the doctor that he just took the medicine, and didn't believe a word of it. That is what I call believing with all your heart. Now, there might have been poison in that cup; but do you think there is any poison in God's cup? He offers you the cup of salvation. Do you think there is poison in it?

There is a story told of old Dr. Chalmers, who went to see a Scotch woman in her time of trouble about her sin. The Scotch woman was trying to get faith, and the doctor was going to see her. On his way he had to cross a stream over which there was nothing but a thin plank, and he thought it looked rotten and insecure; and he went up and put his foot upon the plank doubtingly, and feared to trust his weight upon it. And the Scotch woman, watching him from the window, saw that he was afraid to venture out on the plank, and she came out and shouted: "Just trust the plank, doctor." And the doctor did trust the plank, and walked over the stream in safety. Afterwards, talking with the woman, the doctor, in his effort to explain to her what was the trust she ought to have, at last hit upon the circumstance of his crossing the plank, and said to her: "Trust Christ, cannot you?" "Oh, doctor, is that faith?" said she. "Is it just to trust in Him?" "That is faith," said he; "just to trust Him, as I trusted that plank. It carried me over; and you trust God, and He will carry you over." "Oh," said she, "I can do that."

DOUBTING IS A DEADLY SIN.

Some people think that they ought to read all the infidel books that come out—to read both sides—to know what wicked men are saying against God. But life is too short for this; and why should I read the letter of one who would slander my wife? I know that she is true, and I would tear up the letter unread, and trample it under foot; and so do I treat all the works of those who would shake my faith in God. I know that He is true. When I have doubts I don't talk about them, but go into my closet and pray over them. But who will trust in God? Those who know the most about Him. Knowledge is the basis of faith. You can't trust a stranger. The reason that sceptics doubt God is that they are not acquainted with Him.

A man in Mobile, Alabama, put two little boys upon a post, and they stood upon it without fear, and leaped from it into his arms. He put up a third boy; but he was afraid either to stand on the post or to leap from it. "Why is this?" I asked. "Oh!" he replied, "the first and second boys are mine, and know me. This boy is not mine, and don't know me." Job says: "Acquaint thyself now with God, and be at peace"; and the way to get acquainted is to study the Bible.

The fruits of trusting in God are peace, strength, mercy, happiness, joy. A minister in Birmingham was dying. He was troubled about leaving his wife and children without support. But a bird flew into his chamber window with a worm in its bill, and he thought that God, who cares for the bird, would not fail to provide for his widow and orphans. So he died, poor; but friends who loved him made up a purse of \$25,000 for his family. The first summer the war broke out, I heard something that touched my heart. A poor woman had been made a widow by the war. In midwinter time she had heard that her husband had been cut down. She had two little children, and she did not know what would become of her; her health was not good, and she had no money. A few days after, the landlord came round for his rent. He was a heartless wretch; and when she told him her husband was dead, and she could not pay her rent, he said, with an oath, he would not have any one in his house who could not pay. After he had gone she threw herself into the rocking-chair, and wept. Her little girl

came to her, and said: "Mamma, does not God answer prayer?" "Yes, my child." And the child wanted to put in practice what she had heard her mother preach. She said: "Then won't He take care of us if we ask Him?" "I suppose He will." (She said, "suppose" — you see, her faith was not very strong.) "Then may I go and ask Him to take care of us?" "Yes, my child; you may, if you want to." The lady told me of it the next day; and she said the child never looked so sweet to her as when she went into the room where her mother taught her to pray. The door was open a little way, and she could see her. She put up her hands, and she said: "Oh, Father! you came and took away my dear papa; he was killed in the war. My mamma has no money to pay the landlord the rent, and he is going to turn us out doors. We will sit on the door-step and catch cold and die, unless you lend us a little house to live in." Then she went to her mother, and said: "Jesus will take care of us, because I have asked Him." There is faith for you. And Jesus did take care of them.

I went down the Tennessee river with a boat-load of wounded men, after the battle of Shiloh. Many were mortally wounded. They had taken the worst cases first. I said to those who were with me: "We must not let these men die without telling them of Heaven." One young man was unconscious, and they said he could not live. I asked the physician if he could not restore him long enough to get a message for his mother, and he gave me brandy and water, which I fed to him. He was a most beautiful boy. After a while, he opened his eyes and looked around a little wild, and I placed my hand on his brow, and said: "My boy, do you know where you are?" At last he said: "I am on my way home to mother." "Yes," I said, "you are; but the doctor tells me you cannot live." I asked him for a message to his mother. He said: "Tell my mother that I die trusting in Christ." He did not know me, whether I was a friend or an enemy. He added: "Tell my mother and sisters to be sure to meet me in Heaven"; and in a few moments he was unconscious, and in a few hours he died. Oh! how precious is such faith!

THE NEW BIRTH.

How can we be born again? That question I will now try to answer. In doing so, I wish to direct your attention to the following passages of scripture. In Isaiah xl: 8, we read: "The grass withereth, the flower fadeth, but the word of our God shall stand forever." In the First Epistle of Peter, i: 23, it is written: "Being born again not of corruptible seed, but of incorruptible, by the word of God, that liveth and abideth forever." In the 119th Psalm, 10th verse, David says: "Thy word have I hid in my heart that I might not sin against Thee." In the Gospel of John, vi: 63, "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." In Romans x: 8, "The word is nigh thee, even in thy mouth and in thy heart. * * * That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved." When, then, you ask How shall I be saved, my answer is: "Believe in the word of God. Take Christ as He is offered in the Gospel. He is the only remedy for sin. If you do not accept of Him you must perish." Do you say that this is hard; that you cannot help it that Adam sinned, and why should you be punished? You will not be punished because Adam sinned. Let me explain this. Suppose that I am dying with consumption. It is not my fault, for I inherited it. But the doctors say that there is no hope; that I cannot live thirty days. Well, a friend happens to come along, and looks at me, and says: "Moody, you have got the consumption." "I know it very well; I don't want any one to tell me that." "But," he says, "there is a remedy—a remedy, I tell you. Let me have your attention. I want to call your attention to it. I tell you, there is a remedy." "But, sir, I don't believe it; I have tried the leading physicians in this country and Europe, and they tell me there is no hope." "But you know me, Moody; you have known me for years." "Yes, sir." "Do you think, then, I would tell you a falsehood?" "No." "Well, ten years ago I was as far gone. I was given up by the physicians to die, but I took this medicine and it cured me. I am perfectly well; look at me." I

say that it is a very strange case. "Yes, it may be very strange, but it is a fact. That medicine cured me. Take this medicine, and it will cure you. Although it has cost me a great deal, it shall not cost you anything." Although the salvation of Jesus Christ is as free as the air, it cost God the richest jewel of heaven. He had to give his only Son—give all He had. He had only one Son, and He gave Him. Do not make light of it, then, I beg of you. "Well," I say, "I would like to believe you, but this is contrary to my reason." Hearing this, my friend goes away, and brings another friend to me; and he testifies to the same thing. He again goes away when I do not yet believe, and brings in another friend, and another, and another, and another; and they all testify to the same thing. They say they were as bad as myself; that they took the same medicine that has been offered to me, and it cured them. He then hands me the medicine. I dash it to the ground; I do not believe in its saving power; I die. The reason is, then, that I

SPURNED THE REMEDY.

So it will not be because Adam fell, but that you spurn the remedy offered to you to save you. You will have darkness, rather than light. How, then, shall you escape, if you neglect so great a salvation? There is no hope for you if you neglect the remedy. It does no good to look at the wound. What we must do is to look at the remedy; to look away to Him who hath power to save you from your sin. Behold the camp of the Israelites; fathers and mothers are bearing away their children. In that arid desert is many a short and little grave; many a child has been bitten by fiery serpents. Over yonder they are just burying a mother. You hear the mournful cries; you see the bitter tears. The father is being borne to his last resting place. There is wailing going up all over the camp. I see in one tent an Israelitish mother bending over the form of a beloved boy, just budding into manhood. She is wiping away the sweat of death that is gathering upon his brow. Yet a little while, and his eyes are glazed, and life is ebbing fast away. His eyes are closing in death, and her heart is crushed and bleeding. All at once she hears a shout in the camp. What does it mean? She goes to the door of the

tent. "What is the excitement in the camp," she asks those passing by; and some one says: "Why, my good woman, haven't you heard the news?" "No," says the woman; "what is it?" "Why, God has provided a remedy." "What, for the bitten Israelites? Why, tell me what is the remedy." "Why, God has instructed Moses to make a brazen serpent, and put it on the pole in the middle of the camp, that all who look upon it shall not die; and the shout that you hear is the shout of the people when they see the serpent lifted up." And the mother goes back into the tent, and she says: "My boy, my boy, I have got good news to tell you. You have not to die. My boy, my boy, I have come with good tidings; you can live." He is already getting stupefied; he is so weak he cannot walk to the door of the tent. She puts her strong arms under him and lifts him up. "Look yonder; it is right there, under the hill." But the boy don't see it. At last he catches a glimpse of the glistening serpent, and he is well. That is the young convert. Some men say: "Oh, we do not believe in sudden conversions." How long did it take to cure that boy? How long did it take to cure the serpent-bitten Israelites? It was just a look and they were well. He sees another young man, bitten as he was, and he runs up to him and tells him: "You have not got to die." "Oh," the young man says, "that is not possible. There is not a physician in Israel can cure me." "Why, haven't you heard the news?"

"GOD HAS PROVIDED A REMEDY."

"What remedy?" "Why, God has told Moses to lift up a brazen serpent, and all that looked to that serpent shall not die." I can just see the young man. He is what you call an intellectual young man. He says to the young convert: "You don't think I am going to believe anything like that? If the physicians in Israel can't cure me, you don't think that an old brass serpent on a pole is going to cure me?" "Why, sir, I was as bad as yourself." "You don't say so?" "Yes, I do." "That is the most astonishing thing I ever heard," says the young man. "I wish you would explain the philosophy of it." "I can't. I only know that I looked at that serpent, and I was cured; that did it. I just looked; that is all. My mother told me the reports that were

being heard through the camp, and I just believed what my mother said, and I am perfectly well." "Well, I don't believe you were bitten as badly as I have been." The young man pulls up his sleeve. "Look there! There is where I was bitten, and I tell you I was worse than you are." "If I understood the philosophy of it, I would look and get well." "Let your philosophy go; look and live." "But, sir, you ask me to do an unreasonable thing. If God said just take the brass and rub it in the bite, there may be something in the brass that would cure the bite. Young man, explain the philosophy of it." But the young man calls in another, and takes him into the tent, and says: "Just tell him how the Lord saved you"; and he tells the same story: and he calls in others, and they all say just the same thing. And so it is with the religion of Jesus Christ. One and another tells the same story; and by and by, all God's people tell in one way how they are saved—by Jesus of Nazareth; no other name; no other way.

The young man says it is a very strange thing. "If the Lord had told Moses to go and get some herbs and plants and roots, and boil them and take the medicine, there is something in that. It is so contrary to my nature to do such a thing as to look at the serpent, that I can't do it." "You can do it." At last, the mother has been off out in the camp, and she says: "My boy, I have got just the best news in the world for you. I went out in the camp, and I saw hundreds very far gone; and they are all perfectly well now." The young man says: "I would like to get well; it is a very painful thought to die. I want to go into the promised land, and it is terrible to die here in this wilderness; but the fact is, I don't understand it. It don't appeal to my reason. I can't believe that I can get well in a moment"; and the young man dies in his own unbelief. Whose fault is it? God provided a remedy for this bitten Israelite—"Look and live." And there is eternal light for every poor bitten Israelite here. Look, and you can be saved. God has provided a remedy, and it is offered to all. The trouble is, a great many people are looking at the pole. Don't look at the pole; that don't do any good; that is the Church. The Church is all right, but the Church can't save you. Look beyond the pole. Look at the crucified one; look at Calvary. We

don't want to look at Moses. Moses is all right in his place ; but Moses can't save you. You need not look to these ministers. They are just God's instruments to hold up the serpent, to hold up the remedy, to hold up Christ. And so, my friends, take your eyes off from men. Take your eyes from off the Church, but lift them up to Jesus, who took away the sins of the world ; and there will be life from this hour. Thank God, we don't need an education to know how to look. That little girl who can't read, can look. That little boy, when the father is coming home, the mother says : " Look ! look ! " and the little child learns to look before he is a year old ; and that is the way to be saved. It is, " Look at the Lamb of God, that taketh away the sins of the world " ; and there is life to night, and this moment, for every man that is willing to look. Not look at the Church, not look at yourselves, but look at Christ. Some people say : " There is a man ; what faith he has got ; I wish I had his faith. " You might as well say : " I wish I had his eyes. " You don't need his faith. What you need is his Christ. You need not be wishing for his eyes ; you have got eyes of your own. A short time after the battles of Pittsburgh Landing and Murfreesboro, I was in a hospital at Murfreesboro. And one night, after midnight, I was woke up and told that there was a man in one of the wards who wanted to see me. I went to him, and he called me " Chaplain "—I wasn't a chaplain—and he said he wanted me to help him die. And I said : I'd take you right up in my arms and carry you into the kingdom of God, if I could ; but I can't do it ; I can't help you to die. " And he said, " Who can " ? I said, " The Lord Jesus Christ can ; He came for that purpose. " He shook his head and said : " He can't save me ; I have sinned all my life. " And I said : " But, He came to save sinners. " I thought of his mother in the North ; and I knew that she was anxious that he should die right, and I thought I'd stay with him. I prayed two or three times, and repeated all the promises I could ; and I knew that in a few hours he would be gone. I said I wanted to read to him a conversation that Christ had with a man who was anxious about his soul. I turned to the 3d chapter of John. His eyes were riveted on me ; and when I came to the 14th and 15th verses he caught up the words : " As Moses lifted up the serpent in the wilderness, even so must the

Son of Man be lifted up, that whosoever believeth on Him should not perish, but have eternal life." He stopped me and said, "Is that there?" I said "Yes," and he asked me to read it again, and I did so. He leaned his elbow on the cot and clasped his hands together, and said: "That's good; won't you read it again?" I read it the third time, and then went on with the rest of the chapter. When I finished, his eyes were closed, his hands were folded, and there was a smile on his face. O, how it was lit up! What a change had come over it! I saw his lips quivering, and I leaned over and heard in a faint whisper, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth on Him should not perish, but have eternal life." He opened his eyes and said: "That's enough; don't read any more." He lingered a few hours, and then pillowed his head on those two verses, and then went up in one of Christ's chariots and took his seat in the kingdom of God. You may spurn God's remedy and perish; but I tell you there is power enough in those two verses to save any man in this house.

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Assets, December 31, 1880, - \$49,492,629.38

Liabilities, (Assuming 4 per ct. int.) 46,141,473.93

Surplus, by Highest Standard, - 3,351,154.45

Surplus, by New York Standard, - 6,500,000.00

Ratio of Expenses to Receipts in 1880, 7.7

 This Company's HIGH STANDARD OF SOLVENCY, HONEST, ABLE AND ECONOMIC MANAGEMENT, place it in the front rank.

JACOB L. GREENE, President.

JOHN M. TAYLOR, Secretary.

D. H. WELLS, Assistant Secretary.

JAMES B. ROBERTS,

General Agent,

315 California Street, San Francisco.

1810.

1881.

SEVENTY-FIRST ANNUAL STATEMENT

OF THE

HARTFORD FIRE
INSURANCE COMPANY.

CAPITAL, - - \$1,250,000.00

ABSTRACT OF STATEMENT JAN. 1, 1881.

ASSETS.

Cash on hand, in Bank, and Cash Items.....	\$258,174 43
Cash in hands of Agents and in course of Transmission.....	225,637 91
Notes and Accrued Interest.....	25,933 03
Real Estate Unencumbered.....	641,175 60
Loans on Bond and Mortgage, (1st lien).....	736,800 00
Loans on Collateral Security.....	371,732 50
Bank Stock, Hartford, Market Value.....	370,516 00
Bank Stock, New York, Market Value.....	241,895 00
Bank Stock, Boston, Market Value.....	75,881 50
Bank Stock, Albany and Montreal, Market Value.....	77,892 50
Railroad Stocks.....	25,700 00
State, City and Railroad Bonds.....	326,585 00
United States Bonds.....	283,456 00

SUMMARY. \$3,761,379 47

Cash Capital.....	\$1,250,000 00
Reserve for Re-insurance.....	1,189,217 01
All Outstanding Claims.....	144,224 76
NET SURPLUS OVER ALL.....	1,177,937 70
SURPLUS AS TO POLICY-HOLDERS.....	2,427,937 70

GEO. L. CHASE. - President

C. B. WHITING, - Secretary

PACIFIC DEPARTMENT,

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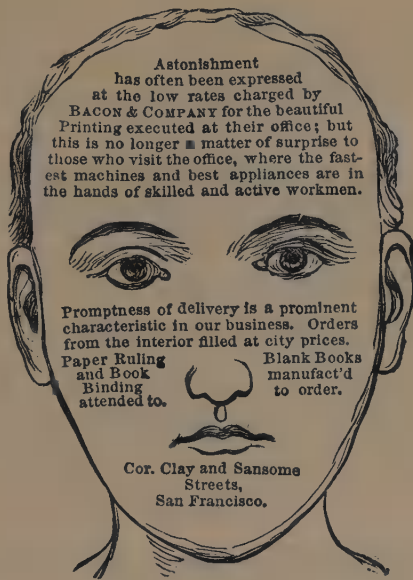
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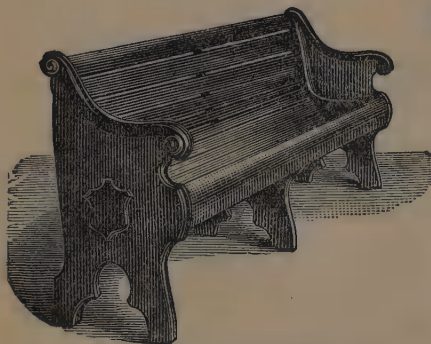
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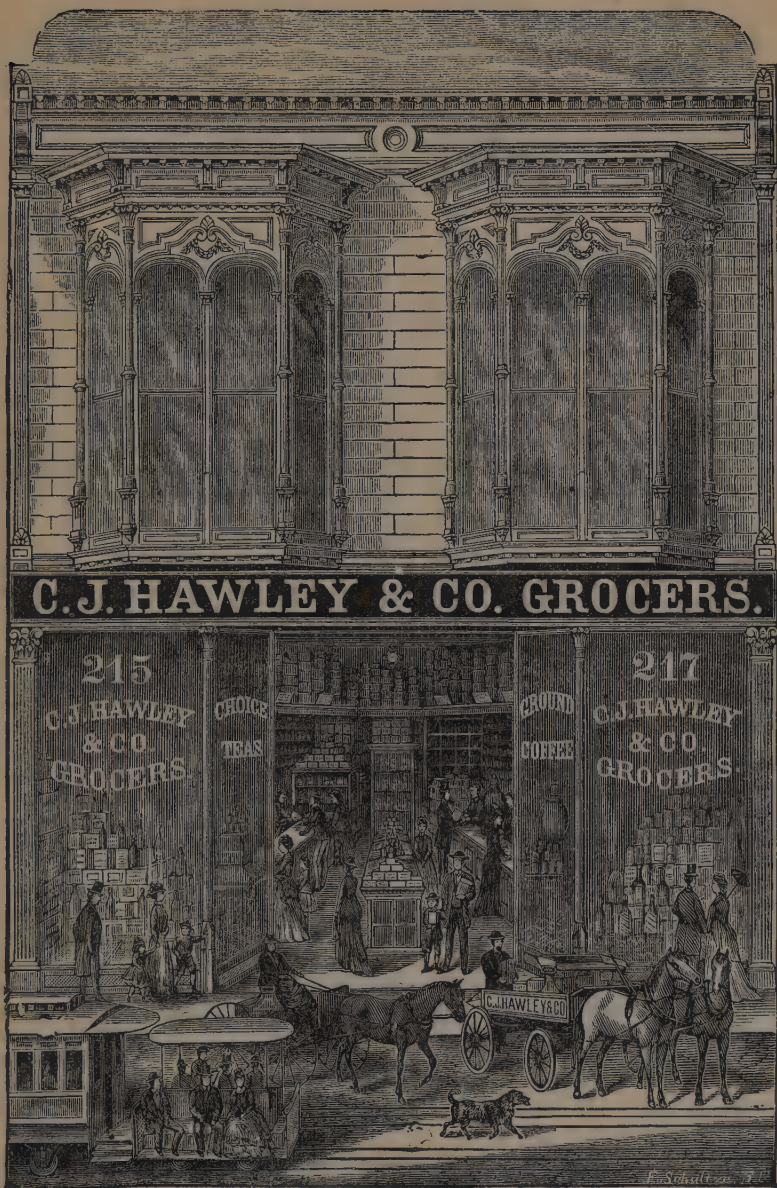
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